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VOL. XXXV. MILWAUKEE, WISCONSIN.—AUGUST 11, 1906. NO. 15

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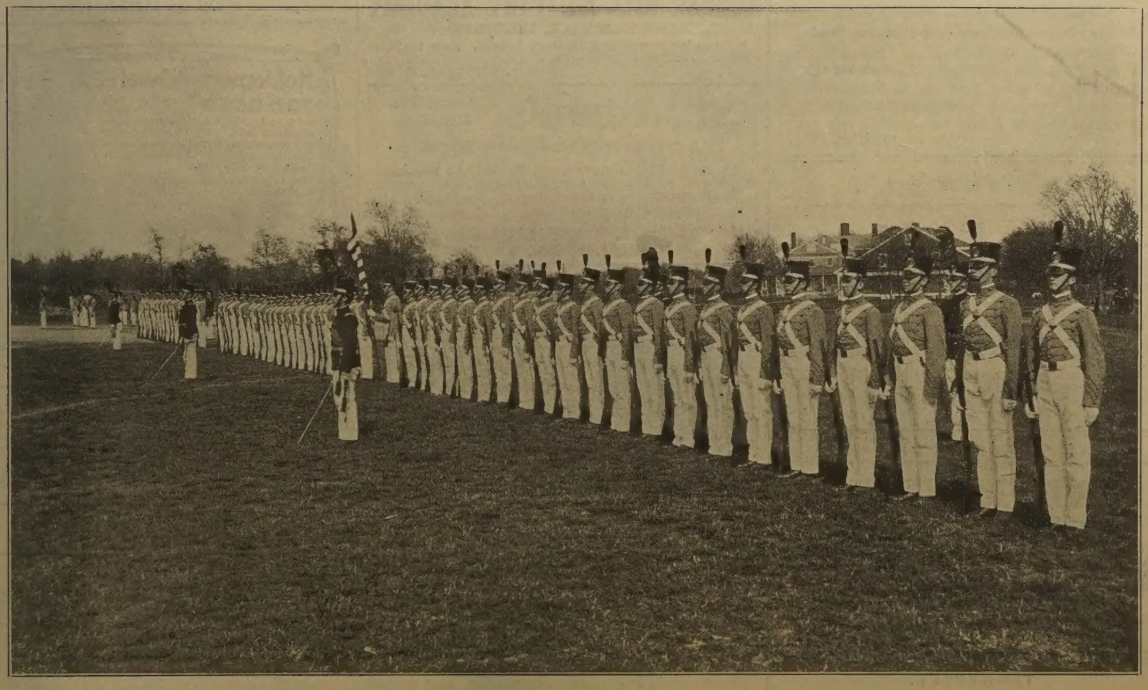

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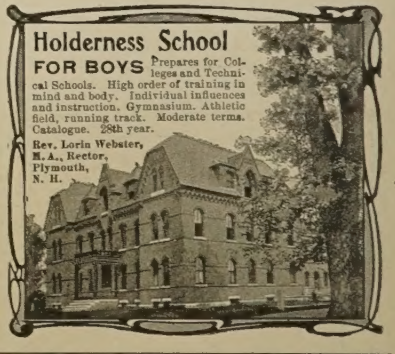

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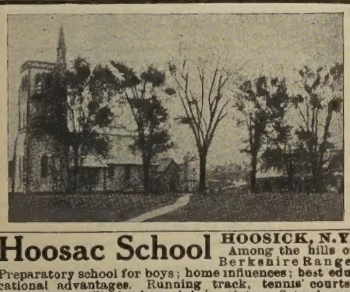

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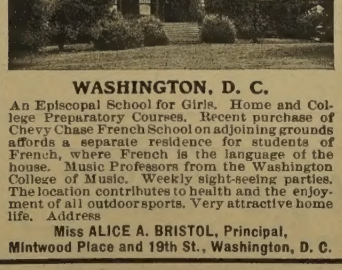

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ST. MARY'S INDUSTRIAL SCHOOL for Colored Girls, at Nashville, Tenn., closed a very successful year's work. There were no so-called "commencement exercises," these being replaced by the festivities of the Dedication day in March, some account of which has previously been published, but attention might be called to the large numbers of people who attended the exercises, very helpful sermons on that occasion being delivered by the Rev. H. C. Tolman, D.D., of Vanderbilt University, and the Rev. Mercer P. Logan, D.D., rector of St. Ann's Church, Nashville.

Excellent teachers have provided instruction at St. Mary's for the past year, Mrs. Gaulin of Philadelphia having charge of the Domestic Science department and has the management of the household arrangements; she has had a wide experience in the highest class of schools for young ladies and also in reform schools; her missionary zeal is remarkable, and her influence on the girls is already evident. Miss Koehler attends to the school work proper and to the music; she has had experience in mission work among the Indians of South Dakota for many years, coming to St. Mary's on the 1st of May; her influence as teacher and disciplinarian has already had an appreciable effect on the pupils, and it is expected that the coming year will prove the most successful in the history of St. Mary's, if sufficient funds can be obtained to enlarge its sphere of usefulness.

LET US remember that sufferings do not sanctify, they are only the seasons of sanctification; their end will be for good or ill as we bear and as we use them. They prepare our hearts to receive and retain deeper and sharper impressions of the likeness of our Lord. He that perfected His own Son through sufferings, has brought many sons unto glory by the same rough road, even by the "way that is desert."

He is now bringing you home to Himself. Do not shrink because the path is broken and solitary; for the way is short, and the end is blessed.—*Manning.*

THIS LOVE of God is unchanging. The love which called us into being has been watching over us ever since.

Depend absolutely on the love and overruling Providence of God in every detail of your life, trusting your past, your present, your future to His care. This is the secret of spiritual repose. Keep yourself in the love of the Father, who deals with us as with children; in the love of the Son, whose outstretched hands embrace all; in the love of the Holy Ghost, who is longing to fill us, to take possession of us.—*Rev. Arthur Williamson, D.D.*

I HAVE received the Cross from Thy hand; be it mine to carry it until death. I have begun, I may not go back; I may not lay the Cross down. He will be my Helper who is my Leader.

If I only arrive at the Gate of Salvation, what matter will it be what and how much I may have suffered on the road? Oh, what thanks am I bound to give to Thee for that Thou hast deigned to show to me and to all faithful souls the true road to Thy eternal Kingdom! For Thy Life is our Light, and through Thy holy patience we press on to Thee who art our Crown.—*Imitation of Christ.*

The Living Church

VOL. XXXV. MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 11, 1906. NO. 15

EDITORIALS AND COMMENTS

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).

Chicago: 153 La Salle St. (Advertising headquarters).

New York: 23 Union Square.

London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, $2.50 per year in advance. To the clergy, $2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

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NOTHING can release a man from the duty of praying but the profound conviction that it would be a sin for him to continue to pray.—*Bishop Brent.*

THE AFTERGLOW OF TRANSFIGURATION.

INESTIMABLE as are the benefits of the soul's highest exaltation, measureless the heights of joy and inspiration achieved, there is one great truth which we do well to keep in mind, unobscured by the dazzling radiance: the remembrance that nought but an evanescent transient glow on some aspiring mountain-peak this effulgent light, this closer vision of things divine, unless it sink deeper, permeating beneath the surface, and kindle an answering glow within the heart, manifesting itself in the deepened fervor of outward service.

What else the meaning of the vivid scene following so closely the Transfiguration of our Lord? Direct from the very heights of glory, the radiance still illumining His countenance till those beholding Him were "greatly amazed," He at once gives Himself wholly and ungrudgingly to the exacting demands of earth's unceasing need. Surely might He have claimed a brief respite, a day apart, for quiet meditation and lingering enjoyment of that hour of glorified communion with the Father, and spirits purified.

But as though the very inspiration of that communion had been to kindle afresh love's fervent zeal to glad activity, straightway He places Himself anew within the ready scope of its demands. It is as though for all time He would imprint on the hearts about Him, "eye-witnesses of His glory," the accompanying truth, that true soul-exaltation will ever find its noblest outreach in devotion to God crystallized in service to man; that no spiritual elation, though uplifting the soul, as the apostle of old, "to the third heaven," exalts the heart or hand above the lowliest service; that to be caught up to heaven is to long to bring heaven down to earth; that in service to man may the indwelling power and glory of God ever be effectually revealed.

And truly is there comfort and inspiration here for souls to whom, perhaps, has not yet been given these moments of conscious illumination, this nearer vision of the life and the world invisible. For these there is ever this true sacrament of service, this outward and visible sign of light, and communion within. The service to which the Master gave Himself so unreservedly as the declared exponent of His union with the Father; the absolute self-surrender and consecration, to the Father's will, in which this brief hour of glory manifest, this shining forth of the Light enveiled in Flesh, was but a luminous episode, a moment in which the Life so unfalteringly intent on the fulfilment of its great mission, must needs reveal the glory within, responding to the visions of the Father's face, and the Voice declaring, "This is My beloved Son, in whom I am well pleased."

Blest indeed the boundless opportunity and call to this life divine, this self-consecration to its high purpose, finding oft its sphere, perchance, in the lowly valley, discouraged oft, it may be, by failure wringing the cry—"Lord, why could not we do this great work?" yet, strengthened with the steadfast staff of faith, and undeterred by the rugged paths of prayer and fasting, surely will the heights be reached where shines the pure light from above, where the soul imbued with its radiance, will be clothed with the beauty and splendor of its glow.

Nevertheless, till the glory there revealed enfolds the soul for all eternity, the valley, and its claims, await below; and the fulness and the purity of the service there, will be the measure and the reflex of the light which illumines the hour on the heights above.

L. L. R.

LOVE for God must inspire all effort. To be of permanent use, men must be strong in faith.—*Rev. W. B. Frisby.*

THE IMPERATIVE OF OPPORTUNITY.

IN the great tragic romance of the Middle Ages, the story of *Abelard and Heloise*—all the more tragic for being true—Heloise writes from her convent to Abelard: "I know that I ought not to love you, but I do." Neither vows nor veils could hinder. For love cannot be commanded. It pays no heed to the voice of authority. It has its own laws, mysterious and mystical, and obeys them and them alone.

It is plain, however, in the New Testament, that love is commanded: "Thou shalt love"—God and thy neighbor.

At the same time this contradiction between the words of the book and the instincts of the heart must have been just as plain in the New Testament time as it is to-day. We have been taught some new truths by the psychologists, but this is not one of them. They knew then as well as we know now, that in the conjugation of the verb "to love," there is no imperative, except in the grammar. "Thou shalt" and "love" do not go together. If they did not know it, He did who knew what is in man, and yet said it. Yet it is our Lord Himself who commands love.

The inference is that we have here what the logicians call an "undistributed middle," that is, one or other of these terms is capable of two meanings. Indeed, this is true of both of them. For the love of God who is invisible, and the love of our neighbor who is universal, is manifestly different from all romantic or domestic affection. It is not easy to explain or define the difference, but we instinctively feel that there is a difference. And as for the word of command, we know, when we consider, that there are two voices which compel our will: one is the voice of law, from without; the other is the voice of the heart, within. That is, there are two imperatives, the imperative of obligation and the imperative of opportunity. What we have in the two great commandments is the imperative of opportunity.

An example of the imperative of obligation is the necessity of paying taxes. That we must do, and quite without reference to our feelings.

An example of the imperative of opportunity is the necessity of liking books. We must like to read. For books contain a great part of the best of life—instruction, suggestion, inspiration, satisfaction. Here we become inheritors of the kingdom of earth, entering into the great bequest of the past, possessing ourselves of its riches and its wisdom. Here, too, in a sense, we inherit the kingdom of heaven, coming into the company of the saints and spiritual heroes of all ages. We must like to read. It is essential to the fulness of our life. But here no exterior compulsion is possible. Here enters the old adage that a child can lead a horse to water, but a hundred men cannot make him drink. If we do not like to read, no authority can change our indifference into interest. The only imperative in this case is the imperative of opportunity.

So it is with the love of God and of our neighbor. "Thou shalt" is used here not as an expression of an outward law, but as an appeal to an inward spirit. It is taken for granted that we desire to live the largest life which is possible for us. We are supposed to come, like the lawyer in the Gospels, asking, What shall I do to inherit life eternal? The answer is that if we would indeed enter into such a blessing, it is imperative that we lay hold on the opportunities which lie about us. Thou shalt love God and thy neighbor, not because of any obligation, but because of an opportunity, because whoever does that truly enters thereby into fulness of life.

To love God is to be in harmony with our spiritual environment. To love our neighbor is to be in harmony with our social environment. And life, as the men of science say, is best defined as a condition of harmony with environment. He who loves neither God nor his neighbor, who goes about indifferent to social and spiritual opportunity, who neither prays nor helps, though he seems to live, is dead already. While he to whom God is a constant and blessed reality and who shows his love of his neighbor by doing good, has entered even here into eternal life.

GEORGE HODGES.

IN some respects, the Kingdom of God, the Christian Church, resembles a great university, which has upon its books the names of all sorts and conditions of youths and men, some who are ambitious to make the best of themselves in the world; others who are there for the social and professional prestige that a year or two in residence promises them; others, again, who are there unwillingly at the instance of those who are ambitious on their behalf, who desire that they may have all the possible advantages of a university training.

On the faculty of the university are men of learning, skilled in the art of pedagogy, whose business it is to disseminate their knowledge among those enrolled upon the university books, to lecture on and demonstrate the principles of the arts and sciences; in a word, to teach. Attached to the university is a library containing thousands of books by learned and capable men, laboratories replete with technical appliances, workshops replete with tools—all for the use of the students of the university, all free to one as to another.

As a consequence of these many provisions, are real Universities turning out men with brains equally furnished with technical knowledge, minds equally equipped for their individual part in the battle of life?

Far from it. Only those among the students enrolled who listen to the lectures with an attentive ear and watch the demonstrations with an alert interest; only those who, by dint of much patient study, acquaint themselves with the contents of the library, and learn the specific uses of the several and various appliances and tools with which the laboratories and workshops are supplied; only those in a word, who make the proper use of the many and various privileges of the university, and apply themselves diligently to the equipping of their minds with the knowledge at their command, will carry away with them the diplomas and honors of the University, will reflect credit upon their teachers and the institution at which they are enrolled. The idle, careless, unambitious man will leave the University as he entered it—worthless and unfit.

So in the university of the Church. Attached to it are many privileges and they are equally free to all. Like the University student, you may take them or leave them as you will. You may study to become Christlike, for the purpose of this University is to make it possible for you successfully to accomplish this task; or you may remain throughout your life a Christian only in name. You may come out at the other end a prize-winner, or no better off than if your name had never been enrolled on the book of the baptized. Nevertheless the fact will remain that you had precisely the same opportunities and precisely the same privileges offered and open to all.

Neglect of the things pertaining to righteousness must naturally and inevitably result in failure to acquire righteousness. Neglect of spiritual things, failure to strive for spiritual knowledge, can only result in failure to obtain those things and that knowledge. That is the logical consequence. Spiritual knowledge is not acquired without effort any more than is secular knowledge. Both must be sought for and won.

THE number of letters which we continue to receive for publication, called out by the letter of the Rev. George Clarke Cox, and our editorial reply, far exceeds that which can be accommodated in our columns; and as there appears to be little variation in the opinions expressed in these letters, we shall be obliged to withhold publication beyond the mass that have already appeared. We trust that this explanation will kindly be accepted by correspondents whose letters must thus be suppressed, without awaiting special reply to each.

One explanation we ought, perhaps, to make, in closing. In advising one in Mr. Cox's position to remain faithful to the Church after deposition from the ministry, we had no thought of assuming that the Church has a different standard of faith for the laity than that for the clergy. In guaranteeing the truth of her Articles of Faith, she could not, if she would, guarantee them to the clergy and withhold the guarantee from the laity. The loyal layman is called upon to affirm his belief in the Creed by reciting it, and to assent to the many prayers and collects of the Prayer Book in which the Catholic Faith is abundantly stated, by the responsive *Amen*.

A layman ought, therefore, to give his hearty assent to the same Faith that the priest affirms, simply because the Faith is divinely guaranteed to be true. If, however, he does not so believe, and yet remains within the communion of the Church, however illogically, we believe his position to be better than it would be if he lapsed into schism. Consequently our advice, when requested, was that he thus remain.

THE reproach has sometimes been alleged against the clergy of the American Church that they have contributed but little of permanent value to the theological literature of the Church. Valuable though their works have been on defensive and controversial questions and on many aspects of Church

activities, it is yet true that not many works of recognized value in theology proper have appeared from their pens.

We can explain this fact far more satisfactorily than on the suggested hypothesis that the American Church has no scholars among her clergy. We believe the true explanation is that the sale of theological literature in America, particularly where that literature is treated from the Churchly point of view, is so small that publishers cannot afford to take the risk of publication upon themselves, and scholars who are capable of such writing seldom have the means to enable them to assume the risk and invest the capital for themselves. The theological professors in all our seminaries, who might naturally be expected to become authors of such works, receive very small salaries, such as do not enable them to pay for the luxury of publishing books. Neither is the stimulus to serious intellectual work an inspiring one, when the author must find the funds for publishing his work after he has written it, and is conscious that, whatever its merits, very few will read the book after he has written it and paid for its publication.

We are therefore the more ready to welcome a proposed work in Dogmatic Theology from the pen of that distinguished American scholar, the Rev. Francis J. Hall, D.D., professor of Dogmatic Theology at the Western Theological Seminary, of which a prospectus has just been issued. Dr. Hall rightly says that "not one solitary Catholic treatise in Dogmatic Theology of adequate proportions and comprehensive nature has yet been produced in English!" The fact does not do credit to the theologians of the English and American Churches. No one would suggest that such a work would supersede the study of the fathers nor of Latin authors; neither would one deny the great value of many studies in specific theological questions which have made the theological writings of English Churchmen standard throughout the English-speaking world. Yet there is a serious need for a systematic treatise such as Dr. Hall proposes, and it is an honor to the American Church that one of her scholars proposes to undertake to supply the deficiency. Few of our clergy could enter upon the attempt so well qualified for its successful completion. Indeed, in the three volumes of his *Theological Outlines,* Dr. Hall has already done in brief what he is now doing *in extenso;* and the success of his preliminary work presages success to the larger undertaking.

Dr. Hall states that his work will appear in ten crown 8vo volumes, should the advance subscriptions be sufficient to permit of publication. The field covered by each will be substantially as follows: I.—Introduction. II.—Authority, Ecclesiastical and Biblical. III.—The Divine Being and Attributes. IV.—The Trinity. V.—Creation and Man. VI.—The Incarnation. VII.—The Redemption and Exaltation of Christ. VIII.—The Church. IX.—The Sacraments. X.—Eschatology. The low price of $1.60 per volume is fixed for the series; and as from twelve to eighteen months must necessarily intervene between the publication of the several volumes, the cost will be distributed over so long a term that it will be felt by no one. The author asks that advance subscriptions be sent to him—the Rev. F. J. Hall, D.D.—at Onekama, Mich., prior to September 15th, or after that date, at 654 Park Avenue, Chicago.

We sincerely hope that the responses to this prospectus will be so encouraging that there may be no delay in the publication of the volumes.

When we say that Bishops are successors of the Apostles we are not formulating a theory, but stating a fact of history. . . . The first and great characteristic of the earthly father is that, under God, he transmits the gift of physical life. This is his prerogative distinction; it most nearly likens him to the Father of heaven; it raises his relationship to his children above any other human beings. The Bishop, too, is a father in this sense; that he alone can transmit ministeritl power to others. . . .

The father is the natural teacher of his children. Their intelligence opens under the rays of his instruction. His is the highest wisdom of which they have any experience, and he brings truth home to them by the voice of love. If he cannot himself each his children, he not only has the right but is under an obligation to choose a substitute. The Bishop, too, as the father of his diocese, is the one teacher within its limits. In the eye of the Church, all the clergy are his substitutes; he can, by the law of the Church, whenever he wills, take their place. . . .

It is difficult to say how much is lost to the moral force of the Church . . . if a Bishop is not recognized as a father of his flock, both lay and clerical; the one man to whom men instinctively turn for advice and counsel in moments of moral or mental perplexity.—*Canon Liddon.*

DEATH OF THE BISHOP OF TRURO.

The "Parish Priest of the Town" at Rest.

HOUSE OF LORDS ADJOURNED TILL OCTOBER 23d.

The Educational Bill Will Therefore Remain Undisturbed.

The Living Church News Bureau
London, Vigil before St. James, A.M., 1906

THE see of Truro is again vacant, for the third time since its foundation about three decades ago. The Bishop (and also Dean) of Truro departed this life at Trenython, his private residence near Par, Cornwall, on Saturday morning. He was working at his desk, attended by his chaplain, when he was seized with a heart attack and became unconscious and never rallied. He had been in a precarious state of health for some time from a weak heart, but lately had felt so much better that he dedicated a peal of bells only the day before the fatal seizure came, which was probably caused by that exertion. The deceased Bishop (Dr. John Gott) was born at Leeds on Christmas day, 1830, of a family which had long been engaged and amassed wealth in the cloth industry. He was educated first at the famous public school at Winchester and afterwards at Brasenose College, Oxford, where he graduated in 1853. After pursuing a year's course at Wells Theological College and after his ordination as priest in 1858, he served his only assistant curacy in connection with Great Yarmouth parish church till 1863. In that year he was appointed by the vicar of Leeds to the perpetual curacy of Bramley in Yorkshire, where he remained till 1873, when he was promoted by the Crown to the still more important office of the vicar of Leeds, the parish of his own childhood, and which was now so noted on account of Dr. Hook's incumbency and of its having become such a recognized stepping stone to the episcopal bench. As vicar of Leeds (says the *Times'* obituarist) he was vigorous, sympathetic, and, after his somewhat unusual fashion, eloquent: "Moreover, he was able among his family and friends to command considerable sums of money for Church purposes, and, when the strain of work became too great for brain or body, he could retire to the family home at no great distance from his work. The methods of work which he adopted formed the basis of the well-known addresses given by him in the Divinity School at Cambridge, and afterwards published as *The Parish Priest of the Town.* In 1886 the Rev. Mr. Gott succeeded the late Bishop of Ely (Lord Alwyne Compton) as Dean of Worcester. This also was a post for which, as the *Times* rightly observes, he had many qualifications: "He could afford to keep up the hospitalities of the large residence which the Dean occupies, and there was plenty of scope for his readiness to address from various pulpits the industrial congregations of the Midlands. He organized Bible classes in the Cathedral city, and was not less ready to provide such instruction as he could for the clergy, just as at Leeds he had been the founder of the Clergy School." In 1891, Dr. Wilkinson, second Bishop of Truro (now Bishop of St. Andrews and Primus of the Scottish Church), felt compelled, through ill health to resign, and the Crown, on the advice of Lord Salisbury, thereupon nominated Dean Gott to succeed him, and his consecration as Bishop of Truro took place in that year. The *Times* thinks it is doubtful if Dr. Gott's episcopate brought more than moderate gain to the cause of the Church in Cornwall; and I dare say that many, if not most, Cornish Churchmen would admit the soundness of that opinion. Anyhow, I think all will agree with the *Times* that Dr. Gott made "the fatal mistake, which will always affect the memory of his episcopate, of living in the wrong place." The Rev. Mr. (afterward Archbishop) Benson, on his nomination as first Bishop of Truro, had visited the little Cornish see city and found that the most suitable house near at hand for an episcopal residence was Kenwyn vicarage, and so arranged with the then vicar for its transference to the see. He insisted on a Cornish name for the see house, and Kenwyn vicarage became "Lis Escop" (Bishop's Court). Here also his successor, Dr. Wilkinson, was content to reside. But Dr. Gott decided otherwise. Among his various reasons was one which is not mentioned by the *Times,* and perhaps not generally known, namely, that he did not consider it healthy at "Lis Escop." He took a house called Trenython, some distance from Par Station, the position of which made a visit to the Bishop (as the *Times* put it) "the affair of a whole day." But it is generally recognized in the diocese that he endeavored to make up for the remote position of his residence "by persistent efforts to know his scattered clergy in their own homes and the parishioners in

their own churches." I have good reason to know that he was generally beloved by his clergy, and also by those among the laity who were so fortunate as to know their Bishop personally. As touching the Athanasian Creed question, he strongly held to the retention of the Creed. As to the ceremonial use of incense, he felt that he must adhere to the Lambeth Opinion, but at the same time took the position that prayer should be offered for its restoration as a generally recognized lawful adjunct of divine worship. May he rest in peace.

The benefice of Littlemore, near Oxford, has become vacant by the decease, in his 71st year, of the Rev. J. W. Irvine, who had been vicar since 1897. It is interesting to recall that Littlemore church was originally founded as a mission chapel by the Rev. John Henry Newman, when vicar of the Church of St. Mary the Virgin, Oxford, 1828-43, Littlemore being then a small hamlet in the parish of St. Mary's. Rev. Mr. Irvine graduated in 1859 from Christ Church, Oxford, and was ordained priest in 1865. During the whole period between his ordination and his going to Littlemore he served the Church in various assistant curacies and curacies in the diocese of St. Albans with much vigor and fidelity, while latterly he represented the clergy as Proctor in Convocation. He was made an honorary canon of St. Albans. *R. I. P.* The vicarage of Littlemore is in the patronage of Oriel College, Oxford, and Mr. C. W. S. Crawley (of the family at Littlemore with whom Rev. Mr. Newman was so intimately acquainted), alternately.

The laying of the foundation stone of the chapter house of the Cathedral, now in course of erection in Liverpool, took place to-day week, in the presence of a large concourse of people. The chapter house is to be a memorial of the late Earl of Lathom, who was a distinguished grand master of the West Lancashire Province of the Order of Free Masons, and to be called the "Lathom Chapter House," the cost, which is estimated at £10,000, being borne by the Free Masons of the Province. The ceremony on Tuesday was performed with full Masonic ritual by his royal highness the Duke of Connaught, Most Worshipful Grand Master of the Order. A prayer, invoking "the blessing of the Great Architect of the Universe" upon the work then inaugurated, was offered by the grand chaplain, and the Bishop of Liverpool pronounced the benediction.

Two meetings of altogether different and sharply contrasted character have recently been held at the new Caxton Hall, Westminster, with respect to the Government's "Education" Bill; one was a meeting of the residents of the city of Westminster for the purpose of protesting against the bill, the other a conference of Moderate laymen for supporting its main provisions of Popular Control and Undenominationalism. The former meeting, like other protest meetings throughout the country, was a crowded and enthusiastic one. Mr. Burdett-Coutts, M.P., in the enforced absence of Lord Salisbury, presided. Spirited speeches were made by, among others, M. J. G. Talbot, M.P., and the Rev. Father Waggett, S.S.J.E. A resolution strongly condemning the bill was carried unanimously. The other meeting, however, was conspicuously lacking both in attendance and enthusiasm. According to the *Church Times*, the persons present, inclusive of those on the platform, did not number more than a hundred; whilst it was evident, too, its representative says, that the sight of the empty benches depressed both speakers and audience. The Earl of Jersey was in the chair, and among the speakers in support of the resolutions were the Right Hon. Henry Hobhouse, Mr. T. E. Page, Mr. T. F. Blackwell, J.P., and Sir Thomas Dyke Acland. A vote of thanks to the chairman was moved by the Bishop of Ripon and seconded by the Dean of Carlisle. The various resolutions were carried.

The Marquis of Ripon has announced in the House of Lords that "the bill" will be received by that House on Monday, July 30th, and be put down for second reading on Wednesday, August 1st. The debate thereon will terminate on Friday, the 3d, and the Lords will then adjourn until Tuesday, October 23d.

The Dean and Chapter of St. Paul's have been compelled to distrain for their costs £165, in the action brought by them some time ago against John Kensit for brawling in the Cathedral. The brokers have removed from the Kensit shop in Paternoster Row practically the whole of the stock. As may be supposed (says the *Daily Chronicle*) "Mr. Kensit and his supporters of the Protestant Truth Society, which has its offices in the same building, have not allowed the opportunity to pass without taking thought and action to advance the cause." The first van load of books was removed in the presence of a crowd of sympathizers yesterday week, but the demonstration did not extend beyond the Row. When, however, the second van load was ready, a placard was hastily improvised, with the following clap-trap inscription: "Kensit's Goods. To be sold by the Bishop of London. Englishmen, attend the sale. Beware of the Ritualistic Conspiracy." This was attached to one of the banners of the Protestant Truth Society, and borne in front of the van by a few of the Kensitites on the route between the shop and Redcross Street, where the auction rooms are situated. Three journeys of the van on the first day, were attended in this way without any protest by the police. On the following day the demonstration was resumed, and the first three journeys of the van, which was filled with Protestant literature, were "paced" by the banner and a small procession. The fourth expedition had not got very far when a Mr. Martin, who was in charge of the procession, was requested by the police to take the banner away. He refused, and accordingly he was escorted by two constables to a police station. There he was charged with disorderly conduct. In the meantime, Mr. H. Varley, a Kensitite agitator, was addressing two or three hundred people who had assembled in the neighborhood of the shop from the front door. At the end of a denunciatory speech against the Bishop of London, his name was taken by the police, and intimation given that he would be prosecuted. During the removal of the goods some statuettes of Martin Luther were seized, and as they were taken into the van, the crowd of Kensitites shouted: "Three cheers for Martin Luther!" which, it need hardly be said, were loudly given. The sale is to take place day after to-morrow.

The Lord Chancellor, who is, I believe, a Scottish Churchman, has appointed the Rev. R. T. Talbot, vicar of St. Werburgh, Derby, to the Canonry of Bristol, vacant by the transfer of Canon Barnett to Westminster. This appears to be a fairly satisfactory appointment. The new Canon (according to the *Times*) is a son of Admiral Talbot, and was born in 1862. He graduated from Exeter College, Oxford, with a first class honor in the theological school in 1885. In the same year he was ordained deacon and in the following year priest by the then Bishop of Durham (Dr. Lightfoot). In 1889 he was selected as lecturer in Church history and doctrine for the dioceses of Durham, Newcastle, and Ripon, and in the same year was appointed to an honorary canonry of Durham while holding that office, and subsequently became an incumbent in the diocese of Durham. In 1900 the late Bishop of Southwell appointed him to the vicarage of St. Werburgh, Derby.

Bishop Montgomery, Secretary of the S. P. G., leaves for a journey through Western Canada on August 2nd, returning by Michaelmas day.

J. G. HALL.

CHRISTIANIZING EAST AFRICANS.

The great majority of our boys come to us quite raw, with traces of the red ochre still clinging to their hastily washed blankets and skins. It is nice getting them so: one can then start right from the very beginning. It is interesting, too, to watch them gradually unfold and develop under the influence of the new Christian life and habits. They are uncouth little animals when they first come to us, being rather vacant looking as a rule, shy and restrained and without the ghost of a smile anywhere visible—which is sad, because Kaffir faces and teeth are essentially made for smiling purposes. Their smile is a very genuine article, and beams pleasantly from the heart. A lugubrious, glum Kaffir is not at all a nice person, and is fortunately a great rarity. Our new boys soon recover their smiles however, not the old heathen one, but a good, honest, open-faced Christian one, which all our Christian boys have at their disposal, and which is very infectious. As soon as a new boy comes, he at once enters the class as a "hearer," with a view to becoming in due time if he does well a catechumen. The fathers are always desirous that their boys should be instructed with a view to becoming Christians. They prize it very highly indeed, but too often feel that it is too big a step to take themselves, involving as it necessarily does breaking with all their old heathen life and customs—polygamy, beer-drinks, witchcraft, and the red blanket, to name but a few of the difficulties. One father came to me once with the complaint that his son, a great big fellow who had only been here a month or so, never went to church when he was home for the holidays. Such a complaint as that, coming from a heathen man, was, to say the least, rather unexpected. I promised however to speak to the boy about it; but at the same time I suggested that probably the father's own personal example would be far more efficacious than any admonition from me. Whereupon he smiled that inscrutable Kaffir smile which comes when it is not convenient to answer questions. To me the smile seemed to reflect the thoughts that were passing through his mind of the delights of Kaffir beer, witchcraft, and obscenities that he would have to renounce if he "repented," as their expressive phrase for conversion goes.—REV. L. C. WALCOTT (of Cowley Mission in Griqualand), in *St. Augustine's College Occasional Papers.*

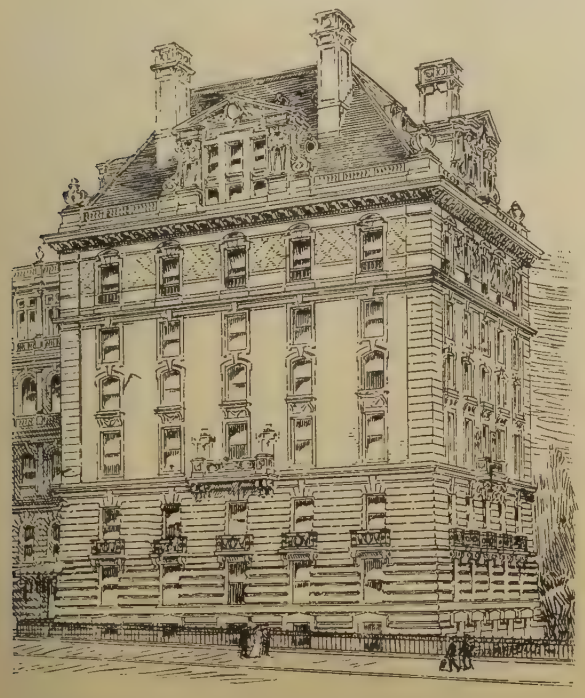
ADDITION TO ST. LUKE'S HOSPITAL, NEW YORK

To be Formally Opened Next October

A SAD SERVICE AT ST. BARTHOLOMEW'S

The Living Church News Bureau
New York, August 6, 1906

THE new pavilion of St. Luke's Hospital, which was given at large cost by Mrs. Margaret J. Plant, and which is wholly devoted to patients able to pay for their rooms and care, is almost ready to have the furnishings placed in the rooms, and it is expected that it will be ready to open on St. Luke's day, October 18th. Bishop Potter has been invited to read the service of benediction. The new pavilion is the extreme east wing of the hospital building, which stands on Morningside Heights, immediately adjoining the grounds of the Cathedral of St. John the Divine. It has sixty-five rooms, many of them with baths adjoining, and its completion will enable the hospital management to concentrate here their private patients, to whom space is now given in other parts of the buildings, notably in the nurses' home. The added accommodations for patients who pay will also make it possible to extend the charity work, for all profit derived from private patients is devoted to the care of those who can pay nothing. During last year the hospital cared for 2,772 patients, giving about 76,000 days of hospital care. Fully three-quarters of this care was expended upon charity patients, and the expenses of the hospital were about $25,000 more than its current receipts.



THE MARGARET J. PLANT PAVILION FOR PRIVATE PATIENTS.

St. Luke's Hospital is distinctively a Church institution. It was founded by the late Rev. Dr. Muhlenburg, and its present superintendent is the Rev. George Frederick Clover, who has as assistants the Rev. Messrs. H. Newman Lawrence and Guy A. Jamieson. Mr. George Macculloch Miller is President of the Board of Managers, and among the Managers are included Messrs. Hoffman Miller, Stephen Baker, W. M. V. Hoffman, J. Howard Van Amringe, and J. Van Vechten Olcott, and the Rev. Dr. Henry Mottet. The hospital has a fine site and fine buildings. It has just opened a new male ward, making a total of ten wards, for men and women now open. There are three wards which have not yet been opened, because of the lack of funds.

At St. Bartholomew's Church on Monday of last week was held the funeral service for the Sentell family, the five members of which died as the result of the accident to the steamship train at Salisbury, England, on the first of July. The bodies were brought to New York on the steamship *St. Paul* and were taken from the dock direct to the church, where the coffins were grouped in the chancel. The five who lost their lives were Edward William Sentell, his wife Ellen Cecilia, two daughters, Blanche Marian and Gertrude Maud, and a son, Charles Edward. Bishop Coadjutor Greer officiated at the funeral, making a brief address. He was assisted in the service by the Rev. Charles B. Ackley of St. Bartholomew's, and the Rev. Robert Rogers, rector of the Church of the Good Shepherd, Brooklyn. The interment was at Waterloo, New York.

The Evangelistic Committee of New York, in which are joined all the non-Roman religious bodies having work here, is conducting a series of special meeting, out-doors and in tents, similar to those held last summer. A feature of the work this year, as it was last, is the noon-day preaching of the Rev. William Wilkinson in front of the Custom House on Wall Street. Mr. Wilkinson stands in his cassock on a stool at the edge of the sidewalk, and his audience, in larger numbers day by day, gathers before him on the long and high Custom House steps. There is no music, nothing to attract a crowd but the one man, who opens his service with a few prayers and then preaches direct, practical sermons, urging men to be better, to follow in the footsteps of the Master. There is no excitement in the discourse, it is simply a plain presentation of Christian truth and ethics. It is agreed by all who have followed these services that they are making a profound impression on the clerks and business men of Wall Street, many men being seen day after day in the audiences. These daily services are to be continued until the middle of September. The Rev. Mr. Wilkinson also speaks evenings at the services in the six tents maintained by the Committee. One of these tents, that located at First Avenue and Sixty-seventh Street, is practically a Church tent, for its workers, both paid and volunteer, are Church men and women. Deaconess Young is constantly engaged there.

AFTER THREE MONTHS.

A Plain Statement of San Francisco Affairs.

By Wm. F. Nichols, D.D., Bishop of California.

FOREMOST among agencies for our relief in California have been our Church papers, in editorial, in space for relief articles, in fostering and forwarding contributions as well as in kind, personal communications from editors. This "knitting together" trait of Church journalism California has valued not a little, and we acknowledge it with a gratitude that makes us wish that critics of the Church press would credit it to the sometimes thankless task of the Church editor more often than they do.

But we remember that much as we have to think of our exigeant affairs here, there are a good many other things that crowd upon the sanctum in a big national Church, and just because we have had such liberal treatment we should have some becoming modesty about asking for more. At the same time it may not be without its interest to the multitudes of our Church people who have so promptly come to our rescue to know somewhat of our situation both civic and Churchwise in San Francisco "after three months."

1. The relief has signally relieved. Even before we could take in the extent of our wholesale disability enough to reach any stage of acute anxiety, money and supplies had begun to come. And since that dread 18th of April it can be said that not a dollar has been needed for distribution at headquarters that has not been ready, and many timely gifts have been sent directly to individuals. And the Church has well kept pace with the city in rehabilitation. Parishioners are coming back, congregations and Sunday Schools are beginning to rally, a recuperative and constructive spirit is in the air and the "attack" of plans and problems is good because it is both careful and alert. Moreover we have assured a noble Cathedral site, as a munificent gift of a California family—the well-known Crocker family—to be the key position for many a diocesan advance. But of the Church conditions we hope to speak more particularly and "by book" six months after the disaster, about which time it is proposed to make an episcopal visitation of the burnt-out congregations with articles of enquiry for each one, to elicit the data of membership and financial ability as the showing may be then. What is especially gratifying now is to be able to state that the funds sent for the current relief promise to meet the extraordinary needs as they must stretch out into the future for some time to come, leaving the way clear for the

rance of the rebuilding fund initiated by the General Board in New York City.

2. How about what we hear and read from time to time of "red tape" and "yellow" stories of waste and wrangling and indigo indignation and other prismatic presentations of the fate of our colossal civic relief fund? Is there really graft? Are fat salaries and favoritism and prodigal methods frittering it away? Echoes of queries like this somehow are wafted over the Rockies and Sierras. Once for all and with earthquake emphasis, NO. Nobody would claim that all maxims of economy could be regarded when two hundred thousand hungry people are suddenly found standing in bread lines, nor that emergency supplies for such a multitude could be caught up without raising vexing questions of claims and damages, nor that the eighteen thousand still in camps can by the presto of some wand, be snugly housed, nor that some six millions of bounty from our ennobling and ennobled fellow-countrymen can be put where it can do the most good without time and cost of bookkeeping and of investigating. Mistakes, and experimental machinery to be bettered in the using, are to be expected. Perhaps now and then there must be a difference of opinion as to policies, frictions in the machinery, possibly peculations. San Francisco may be named after a saint, but we have neither warrant nor wish to pose as angels. The real marvel of it all is that from the very first, civic government, the army and the Red Cross have acted together so effectively without precedent and without "scientific frontier"; that no one was long hungry and without clothing and shelter; that practical and pushing concern for housing the tent dwellers has fair promise of solution of the vast problem before the winter rains and that daily, with heart and discrimination, thousands of dollars are appropriated to citizens in sums sufficient to enable them to make a start towards self-support. If inevitably there must be in some cases dissatisfaction and disappointment, it should be remembered that while we are likely to hear from such, the many who are satisfied and reinstated in their breadwinning make no noise over it. The pulse of the civic heart beat gets the counting when it is disturbed in any way as it does not when it is all assuming the normal.

From the very first every precaution possible has been taken to assure a strict fiduciary sense in handling the relief funds. The names of the citizens to whom it has been entrusted would have been a guarantee of that if their record had not. Through the forethought of President Roosevelt, we promptly had the advantage of the expert skill of a distinguished citizen of New York, Dr. E. T. Devine, as well as of some of the most efficient officers of the Quartermaster's Department of the Army. The local finance committee with ex-Mayor Phelan at its head, was a body of our most able and esteemed citizens, some of whom in the first days devoted themselves to their committee duties while their homes and offices and warehouses were at the mercy of the flames. That committee and now the corporation which has absorbed and succeeded it and the rehabilitation committee, which two last named bodies have now practically the whole administration of the relief funds, have without salary given hours daily to their work, the value of which time can hardly be estimated in ordinary terms of salary. And the force of office workers and investigators which are indispensable, have but reasonable remuneration, which it should not be forgotten is itself real rehabilitation to those who receive it. All of which facts taken together with the carefully prepared and printed "rules of procedure," of the Finance Committee requiring audited statements of the condition of the fund to frequently appear in our public print, should allay any bogie about thwarting the intention of contributors or diverting the gifts to greed, grab, or graft. It is probably hopeless to altogether quarantine conditions of such rapid change and large finance from these things, but precautions are not lacking to isolate them as far as possible. Dr. Devine, with full intelligence, sums up that phase of the situation as follows: "The fact that the funds intended for relief have not been squandered or wasted, either by graft or extravagance, means that the largest possible amount of money is now available, as I have pointed out before, for the two things for which the largest amount of money ought to be expended, namely, grants of money for rehabilitating people in business, restoring incomes and homes, and for the building of homes."

3. We have emerged sufficiently from our first parlous prospects to see that neither the optimist nor the pessimist are to have their way. San Francisco shows no great signs of the complete remodelling as a city about which we heard a good deal in the early weeks after the disaster. Apparently Chinatown is to stay where it was, let us hope "purified as by fire." The municipal buildings are also likely to stay where they were. Some streets that are narrow—and perhaps some people—are to stay narrow still. Boulevards on paper are for the most part to remain for some time yet on paper still. The "Dreams City" for all there is to show for it now, will be a dream city still. Doing politics is by no means to be a lost art. Industrial conditions exhibit a flourishing "strike" habit. And again, in fact, we are all yet very, very human. But this does not mean that the pessimist stalks gloomily through the land. One might think so from the San Francisco "matter" that is sometimes sent us in clippings from Eastern columns. On the contrary, the intent hopeful spirit has passed into a constant hopeful activity. Bank clearings and debris clearings, crowded streets and crowded stores with new stocks of goods, and crowded incoming trains, new chimney tops, and walls restored, comfort and sense of security indoors, quiet social gatherings renewed, light, water, telephone, transportation about the city available, and the hum of the old metropolitan life overspread the city. One contractor alone reports contracts he has simply for restoring some of the steel buildings, without taking into account new work, amounting to between three and four millions of dollars, and this is but one of the ways money talks to show how San Francisco believes in its own future. And other items, as of insurance that is already paid, in spite of all the new insurance questions that have been raised, are to the same purport. For just as "Spanish claims" and "Water rights" have made new chapters in California jurisprudence, so it would seem that many new questions bid fair to be patiently worked out by the courts into a new earthquake code.

In a word, after three months San Francisco is decidedly *Redivivus* in Church and city. Dolefulness is at a discount, and one of our papers rather resents an artistic attempt in the East to get a "weeping San Francisco" into statuary. She has a sane, wholesome realization of her present and prospective problems and means to do her best to meet them. She is not attempting the impossible in an entirely new model city, but is trying to come out of her ordeal with many material betterments in thoroughfare and structure. She is trying to enable all her children to "settle down." She is as full of pluck and sprightliness as ever. She has the same old evils to contend with that belong to all city life. She is prouder than ever of her dowry of the site nature has given her, but opens a golden gate rather than blows a golden horn. With all her "faults"—geological as well as others—some of us love her still more and all the more feel, the fascination of calling her our home.

THE REPOSE OF THE BLESSED VIRGIN.

The rose that once so sweetly bloomed
On earth hast passed away,
The soul of Mary is assumed
To realms of fadeless day.

The fragrance of her life on earth
Still lingers with us here,
Though she who gave the Saviour birth
From sight doth disappear.

Within the kingdom of the blest,
United to her Son,
She shares in His eternal rest
Who here the victory won.

Her sweet *Magnificat* is poured
Before His throne above,
Her soul doth magnify the Lord
In perfect joy and love.

O Jesu, blessed Mary's Son,
May death to us disclose
The triumphs which Thy Cross hath won
Where all is sweet repose.

WILLIAM EDGAR ENMAN.

AN INNOVATION IN WEDDINGS.

The Rev. George Paul Torrence, rector of Gethsemane Church, Marion, Ind., certainly has the courage of his own convictions. At the marriage of his daughter, with each invitation was a card stating, "This church requires that women come into it with covered heads." On the hymnboard was a large card with the very impressive word "Silence" upon it, which kept down the chatter incident to weddings; alas, church weddings in general. The march from Lohengrin was played while the congregation were being seated, but the bridal party entered the church to one of the nuptial hymns.

It is refreshing to have the dress parade and operatic element eliminated and the solemnity due to God's house, and the sacrament of marriage made prominent.—*Church Chronicle.*

WHAT IS THE PURPOSE OF EDUCATION?

By Alford A. Butler, D.D.

I CANNOT recall meeting a person of any intelligence that did not desire to give his children an education.

If, however, I enquired, "Why do you wish to have your child educated?" in many cases the answer indicated that what was desired was not an education but a narrow training for some special end. "I want to fit him to earn his own living," "to get ahead in the world," "to enter society," or "a profession," or "to prepare him for a business career." In most cases this "education" was desired because it was believed to be the shortest road to some sort of worldly success.

The obtaining of a narrow and special training will in most cases secure the desired riches, social position, or political notoriety; but what is it all worth? We have given the most precious of treasures for things of little or no value. The boy and the girl, created in the image of God, have been transformed into a piece of mechanism, which by adaptation to its sordid surroundings has gained a soul-less success.

The sad side of the situation is that this material conception of education is not limited to the ignorant or obscure. Persons of prominence, men who are admired, quoted, and imitated by the young, consider education only a utilitarian means for gaining a selfish end; and that its real value is demonstrated by its return in dollars and cents.

J. J. Hill, the greatest railroad man in the Northwest, is quoted as saying: "I am not finding fault with education; it never hurt anybody. But if in place of spending so much time and so much money on languages and higher studies, we fitted the boys for the life they are going to follow, for the sphere in which they are going to move, we would do more for them. I know that in two or three railroads in which I am interested, the payrolls cover 80,000 to 90,000 people. We have tried all manner of young men, college men, high-school men, and everything else; and I will take a boy of fifteen years old who has to make a living, and make a man of him, and get him into the first place, before you could get most of the others to enter the race with him."

That is the conception of education and of its value held by one of the greatest capitalists in the United States, by one whose policy is an influence in the lives of 80,000 souls who are on his payrolls. For him that is the best "education" which produces the biggest and quickest commercial results. For him it has been proved to be the best because it puts the worker into the "first place" on the payroll. He points to this educational result with satisfaction. His claim is, I have taken the boy and "made a man of him." If this is the "education" that produces *true manhood,* were it not better that the whole 80,000 had perished in their infancy?

He has made something out of the boy, but what is it? He has taken an undying soul and out of it has made a machine, a machine so well constructed, so accurately adjusted to its material, and mechanical environment, that its product is physically perfect; a machine of such commercial value that it is given the first place on the payroll, a place above 80,000 other less perfect machines. Is there anything more to be desired? No, not in the way of machines. But in the matter of true manhood, and God-ordained labor, there is more, much more, to be desired.

In the first place it is most desirable that we recognize the fact that God made a child to become more than a piece of machinery, and that when we put him through a training process which perfects that part of his nature which he holds in common with the horse of the day, and ignores the boy's highest and noblest capacities, we have not made him a man; we have prevented him from becoming a man, forever prevented him from entering into that noble manhood, and Christ-like labor for which God created him.

What is education? Practically answered, it is that comprehensive training which developes the whole nature of the child, his body, mind, and spirit. It is that training, and only that training, which recognizes the child's divine origin, immortal obligations, and eternal destiny. A process of child nurture which ignores any part of the child's God-given nature, or capacity, is not a constructive but a destructive process; not an education but a training in narrowness and incapacity.

There are three agencies in the education of a child that are of greater power than all others. They are the Home, the School, and the Church. The home was created by God and is the first, and the foundation of all other institutions. In the teaching of Holy Scripture the home stands for instruction in love, obedience, and self-control. In love because it is the first and greatest of all virtues. Of obedience because it is the first proof, and the last expression of love. Of self-control, because he only knows the liberty of God's Son who, being free from the slavery of appetite and passion, is master of himself. If there is any evil, or any sin in the world which these virtues cannot cure, I have yet to find it. While visiting a large and crowded insane asylum, I asked the doctor in charge what was the chief cause of the constantly increasing insanity of our time. I expected him to answer, Overwork, intemperance, or licentiousness, but he went to the root of the whole matter by replying, "The lack of *home instruction* in self-control."

That which comes earliest into the life of a child takes the place of greatest importance. "Seek ye first the Kingdom of God," is the teaching of the divine Son. Nothing can take the place of the early influences of a true home. Blessed is the child whose earliest impressions of life come from the daily duty and example of a Christian father and mother. Blessed is the child whose definition of a saint of God is "my mother," and whose ideal hero is "my father." Yea, blessed is that child, for in his heart has been laid a foundation that shall last longer than time, and on which may be reared the walls of a true and enduring education. A late Archbishop of York was asked what influence more than any other helped to place you in your present position? He said, "My mother, and she died when I was seven years of age."

I do not speak of the Sunday School as a separate educational agency, for while it is of supreme importance in these days of Christ-less Sundays, and prayer-less homes, it must in its relation of the child, stand either *in loco parentis,* or as a part of the educational activity of the Church.

The child that has not been taught in the home the first and greatest truths of the Christian Religion, will certainly receive nothing in the public school to make up for that awful neglect. The majority of public school teachers are not only faithful instructors, they are exemplary Christian men and women. But in many of our states the teacher is, by law, forbidden to speak of those Christian truths and virtues which are the strength and beauty of her own life. And while to read a chapter in mythology about the heathen gods is perfectly allowable, to read a chapter from the Gospel of Jesus Christ would be an offence against the state. The recent attempt by the leading Christian men of the National Capitol to secure the reading from the Bible of passages inculcating lessons of common morality only, was defeated by an element that made up in vicious combativeness what it lacked in character. The public school teacher is forbidden to read and explain the meaning of God's commands against stealing, falsehood, or adultery; but children from criminal homes cannot be prevented from teaching the actual vices to innocent pupils. To say the very *least,* the public school certainly is not a Christian school, and those parents who believe that true education includes the cultivation of Christian character, or even of common morality, must look elsewhere for such instruction.

In the education of the child the most important period is that covered by the first seven years of his life. But there is another period "like unto it." It is the five years between the ages of thirteen and eighteen. This is the period of the body's greatest growth and most rapid sexual development. The life of the child and the life of the race are largely decided by the changes of adolescence. It is not too much to say that adolescence is a new physical birth, for the forces of human nature which were plastic, or in a state of flux at the first birth seem to return to a like condition. But whereas, in infancy the child was passive clay in the hands of a mother's love and experience, in adolescence, when the plastic material is boiling and seething with life's strongest emotions, it is in the keeping of an immature and inexperienced youth who understands neither his body, his soul, or his passions which are driving him he knows not where. At no other time in the life of the boy or the girl are they in such sore need of the guidance of wise teachers, and of the influence of that sane education which builds moral strength and Christian character. At no other age is the selection of a school of such supreme importance.

If in the instruction of this period is included the definite teaching of Christ and His Church, then the early Christian nurture of the home is strengthened, and childhood's faith becomes manhood's confidence. If positive ethical truth and definite spiritual principles are left out of the school's curriculum, then the immoral example of some vicious schoolmate will

weaken or destroy the Christian influences of the home, and leave the adolescent the victim of his own wayward impulses, or blind passions. This is the period covered by the secondary schools of the Church, and from extended observation I believe there are not to be found preparatory schools that are doing better work than our own. In the West, as well as the East, they stand not alone for careful mental drill, but for moral strength, and Christian manhood.

If the child's home was not a Christian home, and the school the adolescent enters does not emphasize Christian character and moral conduct, where will the boy or the girl receive what is so sorely needed? Certainly not when he enters the secular college, or the state university; for at that age he is supposed to possess a moral judgment and to be capable of directing his own conduct. Ethical studies, and religious worship are now largely optional, and, if he so chooses, the unwise student can go through college without receiving a word of instruction in the most important of all truths, those which concern the moral destiny of the Nation, and the eternal future of the immortal soul. In the report of a class of 400 men graduated a few years ago from one of the largest colleges, we find the following class figures: "Smokers" 201, "regular workers in the gymnasium" 105, "drinking frequently" 172, "attending prayers regularly" 8. Eight souls out of four hundred, worshipping regularly! Is comment necessary?

For the boy or the girl preparing for college and a profession, or for immediate entrance upon the service and strain of life's labor, there are no periods of such supreme importance as those covered by the child's early years in the home, and the adolescent's years of moral crisis in the secondary school; for in them is laid the foundation of life-long success, or life-long failure. Yet it is a lamentable fact that in most cases when parents are selecting a school for son or daughter their first and most particular questions are about the table; their second and third are about the studies and the games (games usually come first), while their last question, and the one that in most cases is not mentioned, concerns the child's religious instruction. Bishop Coxe wisely said: "I have traced the story of many examples of family misery, for which parents have only themselves to blame. They neglected family-prayers and the due observance of the Lord's Day: they starved the institutions of religion, and indulged the youthful appetite for mere amusement and wasteful excess; and then they groaned over the poor profligate boy, or the wanton daughter, whom they had reared as if on purpose to 'bring down their gray hairs with sorrow to the grave.'"

A secondary school whose curriculum is so narrow that it ministers only to the child's animal and mental nature almost predetermines the student's moral failure in the hour of sudden stress, or temptation. There is no ultimate success for a child, either in this world or the world to come, whose education was not broad enough, and liberal enough to include the developing of his moral will, and the strengthening of his Christian judgment. "To prepare us for complete living," is Herbert Spencer's definition of the function of education. Does any man or woman believe that a child is prepared for complete living whose "education" has left him lacking in moral will, or deficient in Christian judgment?

The third and greatest educational agency is the Church. It underlies and upholds all other institutions, and gives to each an immortal power and an eternal significance. It is the visible Kingdom of the invisible God. As an educational agency it teaches sincere love towards God, perfect loyalty to His divine Son, and perfect obedience to the Holy Spirit, as the one, only educational foundation worthy of a soul created in the divine image, and redeemed by a divine atonement. It teaches, as Christ taught, that man was not created for the sake of his environment, but that earthly environment was created for man; and that the purpose of education is to mould man, not to fit his material, moral, nor social surroundings—not to be the victim of his scientific or commercial environment, but the true end of education is to make man the master of all things, that he may make things to serve man, and glorify God.

WE ARE OFTEN greatly hindered in the fulfilment of our duties by an unconscious clinging to self, which holds us back from God, and which leads us to seek our rest in something other than the simple fulfilment of His most holy will. If we honestly sought nothing save His will, we should always be in a state of perfect peace, let what may happen. But, very often, even when we ask that God's will may be done, we still wish it to be done after our fashion.—*Père Hyacinthe Besson.*

CULTIVATE LITERATURE IN THE SOUTH.

FROM THE BACCALAUREATE ADDRESS AT THE UNIVERSITY OF THE SOUTH.

BY HON. W. C. BENET.

THE experience of mankind can suggest no better mode for developing and encouraging patriotic pride and loyalty than the formation of a literature; and this leads me to the consideration of another obligation of the educated men and women of the South, to aid in the cultivation and creation of Southern literature.

Lest I be misunderstood, let me try to make clear what I mean. By Southern literature I do not mean something different and distinct from the great body of English literature. The people who speak the same language, who are co-heirs of the splendid heritage left by Chaucer and Spenser, Milton and Shakespeare—who read the same Bible and use the same Book of Common Prayer; who sing the same sweet hymns and the same old songs—that people can have only one literature. They may live in the mother country, in the United States, in Canada, in Australia, in New Zealand, in South Africa, in the East Indies, in the isles of the Southern seas—Saxon or Norman or Dane they may be—but they are all English in their literature as they are English in their speech.

It is not my wish to advocate the creation of a literature for the Southern States, a distinctively Southern literature; but I do earnestly wish that these Southern States would contribute more largely to the common body of English literature. The Greek classics did not all emanate from Athens or from Greece proper. The Greeks of Asia Minor and of the many colonies on the shores of the Mediterranean furnished their due proportion. And the body of Grecian literature was greatly enriched by contributions from many sources far removed from the mother country of Greece.

Permit me to say that the growth of literature in the South has been, in my opinion, greatly retarded by the manifest effort to make it distinctively Southern. Witness the numerous so-called "dialect stories" and "dialect novels," some of which have even succeeded in appearing among the "best selling books" for one or two months. Certain writers seem to think that a liberal use of "We'uns" and "You'uns" marks a book as a Southern literary product; and that to set forth the mispronunciation of the vulgar and illiterate by excruciating though phonetic misspelling proves that we have here in the South a Southern dialect of the English language.

We have no Southern dialect, strictly speaking; unless it be the Gumbo *patois* of the Lousiana negroes, or the Gullah vocabulary of the rice-field negroes of the South Atlantic States. Many quaint idioms we have in the South, which sound strange to English or New Zealand ears; and yet they, most of them, are specimens of old English long in disuse and forgotten in old England, but still preserved here. They are survivals of the good old English vernacular brought here by the first settlers, not to be found now in the mother country except in the pages of the old authors—some of them, indeed, are to be found in the Bible—the James I. version; and in our Prayer Book. But while we have numerous old English idioms, we have no Southern dialect.

In one word, therefore, what I mean by Southern literature is not literary work that must necessarily have Southern ear-marks; but literary work by Southern men and Southern women which for its purity of style and perfection of finish, and exquisite literary taste, shall show itself worthy to become a part of that great body of classical English literature—a literature greater in variety and ampler in extent than Greece or Rome ever dreamed of.

American authors have added not a few to the classics of English literature—the poetry of Edgar Allen Poe, the works of Emerson, of Washington Irving, of the historian Prescott, Hawthorne's novels, "Uncle Remus," and others. The name is legion of those writers who have strived in vain to join the ranks of the immortals. The fatal mistake most of them made was in trying to be American in their literary work. They followed too closely the mischievous example of Noah Webster, the so-called lexicographer, who unblushingly admitted in the preface to his Dictionary that his desire was to publish an American Dictionary of the English language. And he forthwith proceeded to mutilate the spelling of our mother tongue, from which we still suffer. But he accomplished his purpose, to the extent that all books printed according to his misspelling were readily seen to have been "made in America."

I have always felt that Longfellow would have done better work, could have attained to a loftier style, if he had written less as an American and a New Englander. We all know that he left—

"His native air the sweeter for his song."

Yet still—and I use him as an object-lesson to illustrate my view—I feel sure that if he had worked more as a contributor to English literature than as a creator of American literature, he would have as a poet reached a higher level and sung a loftier strain.

Good literary work has the same characteristics in all ages, in all languages, in all climes. The testing touchstone is the same, and is the sole and priceless possession of those who are endowed with or have acquired perfect literary taste—that finest and fairest flower which study and learning can produce, without which wisdom is dull and learning unlovely. The best literary work has necessarily some local coloring—provincial marks that denote its birthplace. "Thy speech bewrayeth thee," is as true of the writer of books as it

was of the apostle Peter. But books are classics, not because of those provincialisms and that local coloring, but rather in spite of them. Walter Scott's best novels are admittedly those that concern themselves with Scottish life, Scottish manners, Scottish history, and bristle with Scottish idioms; yet they stand in the front rank of English works of fiction because they satisfy and please the palate of people of fine literary taste the whole world over. And the songs of Burns, albeit they are writ in "braid Scots," are loved in all lands because he is *par excellence* the poet of humanity, and because by him was the Gospel of Poetry first preached to the poor. Not even does the trying ordeal of translation deprive them of their beauty and sweetness and pathos. Which being interpreted means that classic literature is not confined to any country or age or race or language. It appeals to humanity and belongs to humanity.

SOUTHERN CONTRIBUTIONS TO ENGLISH LITERATURE.

How much has the South added to the body of English literature? Has she contributed her due quota? It has been a matter of surprise to strangers and source of regret to Southerners, that while there is gradually growing up on this continent an American literature which has traits and characteristics that prove its cis-Atlantic origin, yet these traits and characteristics are generally more suggestive of New England than of any other part of the country, and hardly suggest the Southern States at all. When the literary foreigner asks to see the contributions the South has made to American literature, the Southerner confesses that they are few indeed, and with one or two exceptions, unworthy representatives of the genius of his country. And yet the stranger meets everywhere throughout Southern society with men of refined culture and women of exquisite literary taste, meets them, in as large numbers here as anywhere else in this country—men and women whose range of reading has made them familiar not only with English literature, vast in extent though it is, but has carried them into other fields of modern literature, and not seldom has led them into ancient classic fields; men whose eloquent talk proves that the art of conversation—said to be a lost art in the country of Samuel Johnson and Macaulay, Sidney Smith and Christopher North—is still cultivated to perfection at the South; and women whose polished speech and purity of taste, brilliant imagination, and sparkling wit—not to speak of that graceful beauty which is their dower and that voice of the Southern woman which is ever soft, gentle, and low—are seldom surpassed in the drawing-rooms of London, or the salons of Paris.

Strange contradiction, and yet not inexplicable; for the admiration of letters is a very different thing from the pursuit of letters—as different as is the reaping of the harvest-time from the plowing and sowing of the spring. Southern society is characterized by a love of letters as strong as is found in the society of either New England or old England, but it is a love that reaps where it has not sowed and gathers where it has not strawed.

True, the South has not been altogether barren of literary work. We all readily recall several Southern authors who rank high in English literature. But after this and more is said, we come back to what was confessed before—that the South has not done work worthy of her, nor taken a place worthy of her in the literature of her time and language. Her highest genius, her greatest efforts have tended more to action and public life than to literature. What works she has produced are in the main fugitive, holiday work, bearing marks of haste instead of signs of severe pen-labor. Fond of reading though she is, and loving to taste the sweets of *belles-lettres*, she is for the most part contented to do with literature as she does with corn—to consume much more than she produces, and to pay others to produce it for her.

A FIELD FOR LITERARY CULTURE.

And yet what a field for literary culture the South presents—fairer or more fertile field never tempted the fancy and the pen of man. Here the historian may find tempting work from the heroic age of the early settlements, down to the sudden rise and sad eclipse of the Confederacy—that short-lived nation which

> "Rose so white and fair
> And fell so pure of crime."

Here the biographer may occupy his pen in depicting the lives of illustrious Southerners, whose names I need not mention, for you have them in your memories bright as beads of dew upon a gossamer thread. And here the philosopher and the political economist and the sociologist may busy themselves with problems of life and government more difficult of solution than were ever before offered to man.

The life and manners of the South from the early colonial times to the war—where can finer subjects be found for the writers of Romance and fiction? The thrilling story of the early settlements has not yet been told; and yet all over this Southern land things were done and scenes enacted in the struggle of the pale-face with the red man—with fight and massacre, blood and fire—as worthy to be recounted as the horrors of Glencoe. The romance of the Revolution has not yet been written; and yet one tale well told of love and war in the brave days of old would do more to keep alive the patriot fire and preserve the fame of your forefathers than a cycle of centennial celebrations.

SOUTHERN LIFE BEFORE THE WAR.

And that *ante bellum* Southern life, so beautiful, so patriarchal, with its mingled stateliness and simplicity—who is to preserve for you the tender grace of a day that is dead?—to paint for you the fine old Southern gentleman, one of the olden time, with his courtesy and urbanity, living a life of simple elegance and warm hospitality in his home among the woods and cornfields of the inland region, or in his baronial hall amid the live-oaks and magnolias of the coast. And by his side his wife—the sweet-lipped Southern gentlewoman, stately and beautiful and gracious, the mother of lovely daughters, and proud of her gallant sons; notable in housekeeping, and beloved by her humble servants. What picturesque and varied accessories are presented for the story of those days—the camp-meetings, the barbecues, the musters of militia; the corn-shuckings and merry-makings of the light-hearted negroes—scenes worthy of the genius of Burns, the pen of Scott, and the pencil of Hogarth. Not yet has the tale of the Confederate war been told; and it is well, for the time is not yet. We are still too near those tragic scenes for literary perspective; the events are too recent and real to be softened and subdued by the glamour of romance, or even to be faithfully recorded by the pen of the historian. The generation who were the actors therein must first pass away before the writer of history can calmly judge of those momentous events, or the writer of fiction reproduce with success the heroes and heroines of those days of joy and sadness, hope and despair, triumph and final failure.

Thus far I have regarded the writers of prose, but what themes are here for the poetic muse! Not for lack of material is it that there is no Southern drama, no Southern epic, that there is a dearth of Southern sonnet and song; for this is not—

> "An age and clime
> Barren of every glorious theme."

And full as Southern life is of matter for song and story, Southern scenery furnishes a fitting background and a worthy setting.

SOUTHERN SCENERY.

What a land is this, with all its various enchantments of mountain and river, hill and dale, field and forest, rushing brook and babbling fountain, storm-smit peak and sea-beat shore!—a land worthy as stern and wild Caledonia to be called "meet nurse for the poetic child." Are these groves, now vocal with song of mocking-bird and red-bird's silvern note, never to be sung in tuneful numbers? Are these hills and fields never to be heard of in touching song and simple story? Are the sounds of rural labor in this Southern land unworthy to be heard in verse—the ploughboy's whistle and the milkmaid's song, the lusty laborer's long-drawn notes as he hoes the cotton or the cane or toils among the rice-fields? Does nobody kiss somebody when coming through the corn-field, and enjoy favors secret, sweet, and precious and as worthy to be sung as the delights of "Comin' Through the Rye"? Is there here no trysting-tree, no "Talking Oak," whose sap tingles in all its veins to see the Southern maiden listening to the old, old story?

I have looked upon your mountains, beautiful as Ben Ledi and sublime as those beheld from the valley of Chamouni. I have heard the roar of your waterfalls, mightier far than that which comes down at Lodore. I have thrid my way through your mountain fastnesses, grander in their rugged beauty of giddy cliffs and high-poised toppling crags than that in which Fitz-James' gallant grey lay down and died. I have followed the meanderings of your mountain streams, beautiful and clear as that

> "Which, daughter of three mighty lakes
> From Vennacher in silver breaks."

With uncovered head have I stood in your groves of moss-draped live-oaks, majestic in their beauty and beauteous in their giant strength as the immemorial elms of England, solemn in their grandeur as a cathedral, and awful in their silentness as a sacred grove of the Druids. But in all these scenes there was something lacking; something which gives to the scenery of Scotland and Switzerland, the banks of the Rhine and the banks of the Tiber, a beauty and an interest not their own. Nature has done as much for Southern scenery as for the scenery of Europe; but it remains for the genius of man to do that for the South which it has done for Europe, to breathe into its natural scenery some of his own life—to touch it with the fire of his imagination, to hallow it with human and inspiring associations, to bathe it in

> "The light which never was on sea or land,
> The consecration and the poet's dream."

INFLUENCE OF MAN'S GENIUS ON NATURAL SCENERY.

What is there about the yellow river that flows by the walls of Rome to draw to its banks pilgrims from all lands? Are the "banks and braes o' bonnie Doon" so lovely in themselves that men will cross the Atlantic to see them? Why is Rob Roy's cave—a little hole on the side of Ben Lomond—an object of deeper interest to Americans than their own stupendous Mammoth Cave? Are not the Mississippi and Missouri, rivers of America, better than all the waters of Europe? And yet one tiny brook in the south of Scotland, the clear, winding Yarrow, which the shepherd-boy, if he does not wade through, clears at a bound, transcends in human interest even the Father of Waters. Wordsworth has written three exquisite poems on that little Borderburn, and to them I refer you, for the poet has therein explained the mystery.

But the time is surely coming when these scenes will have their story, too, and a voice that shall speak to the heart of man; when a Southern Burns shall arise and give an immortality of song to the woods and streams, the birds and flowers, the honest men and

lassies of the South. Would that I might be the means to-day of implanting in the bosom of one of your young Southerners the burning desire to do for the South what the young Ayrshire ploughman vowed he would try to do for Scotland. Hear what he says:

"I mind it weel in early date,
When I was beardless, young and blate,
And first could thrash the barn:
E'en then a wish, I mind its power,
A wish that to my latest hour
Shall strongly heave my breast.—
That I, for puir auld Scotland's sake,
some usefu' plan or book could make,
Or sing a sang at least."

Faithfully nursing the poetic flame until his whole heart was aglow with the heavenly fire, Robert Burns sang the songs of his native land as no other minstrel has ever done in any age or country.

It has been said that Sir Walter Scott discovered Scotland; say rather he created a new Scotland. The wizard of the North, he waved his magic wand, and, lo! a new Scotland arose. And surely the time is coming when a wizard of the South shall appear, and, casting his spells over this fair land, shall create a new South—another, yet the same. The time is surely coming when a son of Sewanee will, in a song worthy of "The Mountain," sing her praise as sweetly as Gray sang of Eton; when a Southern maid will take the place of "Bonnie Annie Laurie"; and men will find through all this Southern land tongues in her trees, sermons in her stones, books in her running brooks, and good in everything that is hers.

You will hasten the coming of that day by engaging earnestly in the cultivation of Southern literature. The coming of the man of genius is unheralded, unforeseen, and unexpected as the coming of a meteor. But as surely as a comet appears among the stars, so surely does the man of genius arise among a people who have prepared themselves to receive him and made themselves worthy of him by an untiring devotion to learning and a long-continued cultivation of literature.

Engage then in this great work, not for the purpose of making money by writing books, but from a pure love of letters and a strong love of country. Money you may gain by it, but that is a secondary consideration. The money value of a book has no relation to its intrinsic value; else would *David Harum* be greater than *Paradise Lost*, and the ephemeral *Endymion* of Disraeli more valuable than the immortal *Endymion* of Keats, which is a thing of beauty and a joy forever. Cultivate a native literature as a labor of love. Like Fletcher of Saltoun, think it greater honor to make the songs of your people than to frame their laws. The laws may die; the songs will live. Thus will you lay up for your country the only treasures upon earth which neither moth nor rust doth corrupt and which no time can steal. And thus will you confer upon your beloved land greater honor and glory than it is in the power of warrior or statesman to bestow. For the literature of a country is its only immortal part. Cities may perish and kingdoms pass away, but a good book lives forever. Greece and Rome lie buried beneath the ruins of centuries; but on their tombs burn brightly the twin lamps of their literature, and their light is seen in lands Alexander never reached, and their genial influence felt where Rome's eagles never flew.

"Communities are lost, and empires die,
And things of holy use unhallowed lie;
They perish; but the intellect can raise,
From airy words alone, a pile that ne'er decays."

ANGER'S STING.

No word spoken in anger against a person is ever justified. It matters not how wrong, or unjust, or cutting, or ill-mannered, or wilfully untruthful, that person may be; to give vent to one's anger in return only lowers one to the level of the other, accomplishes no good, and leaves one with a rankling sense of defeat. Most of us have put this to the test—and then have wished we had not. The times of stress upon which all look back with most lasting satisfaction are those times when they have kept their self-control, not when they have lost it. The reason why an outburst of anger leaves such a sting with the one who gives way to it is because it is a defeat self-inflicted. It hurts more than any wound from another.—*S. S. Times.*

ONE DAY, someone was telling some people about a man who had met with great losses, and had fallen sick, so that his family were brought into want and wretchedness. And those who were listening to the story said how sad it was, and how sorry they felt. Only one old gentleman said nothing, until someone asked him, "Mr. Practical, do you not feel for this unhappy family?" "Yes," he replied, as he drew a cheque-book from his pocket, and then, having written a cheque for a considerable sum, he continued, "I feel that much; how much do you feel?" So all those people who felt so sorry were invited to express their feelings in gold, and soon a good sum was made up, which helped that family over their time of want and trouble, and I have no doubt it did good too to the people who gave. —*Selected.*

A CHRISTIAN UNIVERSITY.

BEING THE BACCALAUREATE SERMON AT THE UNIVERSITY OF THE SOUTH

BY THE REV. WILLIAM T. MANNING, D.D.,
Assistant Rector of Trinity Parish, New York.

[In response to the request of the Vice Chancellor, and the resolution of the Board of Trustees asking for its publication, this sermon, which was preached without notes, has been written out as nearly as possible in the words in which it was delivered.]

"Watch ye, stand fast in the faith, quit you like men, be strong" (I. Cor. xvi. 13).

THAT was St. Paul's message to those whom he had himself converted and brought to a knowledge of the Truth as it is in Christ Jesus.

According to the apostle's mind, the Christian Faith came to those who received it with an authority far higher than that of any human wisdom; though it justified itself to human wisdom, it came as a revelation from above, made known in the Person and through the presence in this world of the Eternal Son of God. And steadfastness in this Faith, so the apostle felt, depended not merely upon processes of reason, though these had their legitimate place; it depended much more upon certain moral qualities, upon a certain earnestness and watchfulness and moral effort and strength of character. He saw a close and vital connection between a true faith and a true manhood. "Watch ye," he wrote, "stand fast in the faith; be men, be strong."

And this University is founded in the Faith that St. Paul held. It is founded in the belief that there is a vital and inseparable connection between true religion and true manhood, in the belief that education is at best poor and imperfect when it takes no account, or little account, of the development of the moral and spiritual in human character; that Faith has its place in human life just as surely as reason has; that there is, and can be, no real conflict between these two, and that the only adequate and final type of manhood is Christian manhood.

But according to some of our modern religious teachers, St. Paul's view of the Christian religion is hopelessly old-fashioned and out of date.

According to these teachers, it is preposterous, in this day of enlightenment and progress, to ask any man to "stand fast in the Faith." These words ought to be stricken out of the New Testament. The time has come when the Faith itself must be changed, the facts which constitute the Christian Creed must be not only interpreted, but unhesitatingly discarded if they do not suit the temper of the time.

The Church, they assure us, is losing her hold on people, and especially on the men, and if we are to win them back it must be to a very different faith from that which St. Paul and the other apostles held and taught.

If the Creed is to be retained we must be allowed to "spiritually interpret" it, a phrase which seems to mean that we are to go on solemnly repeating the words of the Creed while we positively and definitely deny what the words say. It is not merely that there is to be all reasonable latitude of interpretation; we should all agree to that; it is that the words of the Creed are to be treated as we should scorn to treat the words of any other document on earth, they are to be regarded merely as a vague "symbol" of some unknown truth which lies behind them and which has so little relation to them that it may flatly contradict and subvert what they themselves plainly and simply assert.

I am not going to discuss this position with you this morning either in its philosophical or its moral aspects.

I leave you to decide whether a man who has voluntarily and solemnly declared himself able and willing, with a glad mind, to believe and teach certain things, and who on that understanding has been entrusted with his teaching commission, can honorably go on holding his commission if he finds himself no longer able to teach the things he was entrusted to teach but obliged by his conscience actually to deny those things. That is not a theological question. It is a question which I should be willing to submit to the plain moral sense of the business men of any community.

But two or three things in this connection I do want to say to you.

First. After no little contact with men of many different classes and walks in life, I want to record my strong belief that the seriousness of the intellectual difficulties of men in this day is often absurdly overestimated. Do not misunderstand me. We all know that there are those whose intellectual difficulties are honest and real and deserve fullest respect and consideration. Very few of us have, I suppose, reached man's estate without having our own personal experience with intellectual difficulties; but there is nevertheless a great deal of cant and nonsense talked on this subject. There is a cant of unbelief as truly as there is a cant of belief, and one is just about as objectionable as the other.

Is it not true that there are men who do not hesitate to talk of their intellectual difficulties when they have not, in twenty years, read a book on the Christian religion that was worth reading?

Some of those who imagine that the trouble is with their intellects are like the professor in one of our well-known Universities,

who said recently to his class: "If I were asked whether I believed in the Divinity of Christ, I should have to acknowledge that I do not"; and then showed the value of his opinion by adding: "I confess I give no thought to the matter."

It is not the intellectual questions that arise, the difficulties and doubts that come into our minds, that keep us away from God. If we are at all in earnest, these are sure to bring us nearer to God. An earnest doubt may be only an evidence of the real awakening of the soul.

The obstacle to religion in the lives of most men is not intellectual, it is moral and practical; it is our deadly indifference which numbs and paralyzes the spiritual powers, it is our absorption in material interests which leaves the soul no time to breathe and live, it is our willingness to be so much less than our best, to live our lives on a plane that is wholly unworthy of us; and it is often, as we all know only too well, the presence in our lives of conscious and deliberate sin.

What we, most of us, need is not argument but that moral awakening, that stirring and arousing of the soul, the higher self within us, to which St. Paul makes his appeal when he says "Watch ye, stand fast in the faith, be men, be strong."

Second. Is it a fact, as we are so often told, that people are drifting away from the Church and especially that the Church is losing her hold on men? My own belief is that this statement is quite far from the fact.

In spite of some things that do at first sight seem to bear out that view, I believe there was never a time when there were so many people deeply and seriously interested in religion as there are to-day.

There are, it is true, many who are not willing to rule their lives according to the teaching of Jesus Christ; there are many of those who profess themselves His disciples whose religion is little more than a nominal thing. This has always been the case.

But wherever the Church is really doing its divine work wherever the Church is really working in the power of Christ and speaking to men clearly in His name, the response is as great and as real and as far past all human power to explain as in any age since Christ was here.

If the Church is losing her influence anywhere, it is because she deserves to lose it, because she has been in some measure unfaithful to herself and to her Lord.

The power of the Gospel of Christ was never greater than at this moment. His message was never more eagerly listened to wherever it is preached in sincerity and simplicity and truth.

There could be no more striking illustration of this than is furnished in the life of our Colleges and Universities.

Time was, and that not very long ago, when an acknowledged interest in religion on the part of a student in any of our Universities would have made him a marked man and stamped him as peculiar.

We all know that no such condition exists to-day.

To day such an interest is regarded as a natural and normal thing. In every college in the country the students have their own well organized religious movements, their Brotherhoods and Associations and missionary organizations, and the men identified with these undertakings are usually those who stand highest in the life of the college and who are held in the truest respect and esteem by their fellow students.

I heard it stated a short time ago that statistics carefully compiled showed the proportion of students in our colleges and universities openly interested in religion to have been in the past hundred years about as follows: in 1790 one in ten, in 1800 one in twelve, from 1820 to 1850 one in twenty, in 1900 one in two; and the number would, I believe, be still larger to-day. That does not look as though the Church were losing her hold on the men or as though men of intelligence were finding it impossible any longer to believe in the Christian religion.

Those who tell us that in order to win men, or to increase the number of intelligent candidates for the ministry, we must change the Christian Faith and give up the facts contained in the Apostles' Creed, however excellent their intentions, are laboring under two serious misapprehensions.

In the first place they misapprehend the very nature of the Christian religion, and in the second place they most strangely misunderstand the present religious situation.

If the Christian Religion were the result of mere subjective theorizing and speculation, if it were only the best philosophy of God and human life that men have so far been able to evolve out of their own thinking, it would be quite natural and reasonable to ask for a revision of the statements contained in the Creed. Our Unitarian brethren who take this view of religion are entirely logical in regarding all creeds as unimportant and as subject to constant revision.

But the Catholic Church does not so understand and never has so understood Christ's Religion.

The belief of this Church, the belief which speaks in every page and every line of her Prayer Book, the belief to which her people will hold as to their very lives, is that the Christian Religion is not a theory that we may throw aside or a speculation to be superseded by some more clever speculation, but that it is a divine revelation, and not even *a* but *the* divine revelation of God Himself, given to us in the person and the presence in this world of that One who "for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man," and who has promised to be with us always even unto the end of the world.

To the Churchman who knows Him in whom He has believed, all talk of changing the facts contained in the Creed, all talk of so interpreting that Creed as practically to deny its plain statements, means only that the very first principles of the religion of the Incarnation can never have been clearly grasped.

And, as has been already said, this proposal to attract men into the Church by throwing aside the Faith of the Church reveals a strange misapprehension of the present religious situation.

Men are not looking to-day for a Church which is uncertain as to her own Faith, a Church which offers them no surer help than the private speculations of her individual teachers, a Church whose chief concern is to accommodate her Gospel to every passing theory of science and every changing opinion of men.

What men feel the need of to-day above all else is the note of certainty, that accent of divine authority which is heard in the message of divine truth; they feel the need of a Church which speaks to them in the confidence of a certain faith, with the comfort of a reasonable, religious, and holy hope, a Church which comes to them with a message which their souls know and recognize and respond to as a message from above.

Young men of the University of the South, friends and fellow students, as I may claim the privilege of calling you, this institution stands for all those things that in this life we most reverence and that we hold most dear; but above and beyond all else, it stands for the fact that we are not ashamed of the Gospel of Christ. We are not ashamed, intellectually or otherwise, to stand as those who believe in that Gospel as a revelation to us from above.

There has never been in this place any faithless fear of free investigation, any unworthy suspicion of sound scholarship, any limit placed upon freedom of thought or inquiry; not with our eyes closed in blind, unthinking submission, but with our eyes wide open to every problem and every question, we believe in the unchanging Gospel of the Son of God.

We believe in fuller interpretation with advancing knowledge, we do not believe in any interpretation which, instead of interpreting, denies the facts as they were once for all revealed.

We believe that what is needed to-day is not a so-called "spiritual interpretation" which denies the facts or deprives them of their true significance, but a deeper spiritual insight, a spiritual life and experience which is able to enter into the meaning of those facts and interpret them to others, to make them speak to the hearts and minds and consciences of the men of to-day as they have ever spoken.

And it is for us who so believe to furnish to the world the one unanswerable argument for the truth of our religion, the one proof which really convinces, the proof of an honest and humble and fearless Christian life.

There is the one evidence that no man will seriously dispute. There is "the rock from which all the hammers of criticism will never chip one single fragment." There is the witness that this world needs to-day above all other things.

Hold fast to your faith in the ideals which have come to you here in this University.

Never let yourselves feel that those ideals are all very well in a place like this, but that they will not work out in the world. It is just those ideals of yours that the world does need, it is men who will be true to the highest that has been revealed to them that the world is looking for at this moment.

That is the lesson of the whole pitiful story of this past year with its ruined reputations, its shameful disclosures, its saddening record of dishonesty in high places.

As President Butler said last week at Columbia University, moral regeneration far more than economic or political reconstruction, is the great present need.

What a magnificent opportunity and possibility it is—simply to be an honest and earnest and fearless Christian man, a man according to God's idea of a man!

There is nothing sentimental or unnatural or overstrained about that.

It is within our reach, it is God's purpose and plan for every one of us.

Let us keep it before us as our ideal.

Let us try to be worthy of life's opportunity and of our training here.

Let us carry with us, to rouse and inspire us, those splendid words which St. Paul wrote to the Christians at Corinth: "Watch ye, stand fast in the faith, quit you like men, be strong."

WHAT YOU NEED to do, is to put your will over completely into the hands of your Lord, surrendering to Him the entire control of it. Say, "Yes, Yord, YES!" to everything, and trust Him so to work in you to will, as to bring your whole wishes and affections into conformity with His own secret, and lovable, and most lovely will. It is wonderful what miracles God works in wills that are utterly surrendered to Him. He turns hard things into easy, and bitter things into sweet. It is not that He puts easy things in the place of the hard, but He actually changes the hard thing into an easy one.—*Hannah Whitall Smith.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFSTROM

JEREMIAH CAST INTO THE DUNGEON.

FOR THE TENTH SUNDAY AFTER TRINITY.

Catechism: Sixth and Seventh Commandment. Text: Isa. xli. 10. Scripture: Jer. xxxviii. 1-20.

JEHOIAKIM was king for about six years after the burning of the roll of Jeremiah's prophecies as related in the last lesson. His son, Jehoiachin, was king but three months, when Nebuchadnezzar's army appeared before Jerusalem and took the king and the princes and all the best people of the land away as captives. Nebuchadnezzar took another son of Josiah, changed his name from Mattaniah to Zedekiah, and placed him upon the throne.

With a creature of his own making upon the throne, Nebuchadnezzar naturally felt that he had nothing to fear from Judah. Zedekiah was bound by every oath to be true to the king of Babylon. Had he listened to the advice and warning of Jeremiah, he would have been so. But the trouble in which we find the nation and its capital city was brought about by their lack of faith in God and His true prophet. The trouble may be laid primarily to the false prophets who, seeking to speak pleasant things, gave the lie to Jeremiah and declared that the captives would be restored within a year or two. One of these dared to take the yoke from off the neck of Jeremiah, which he was wearing to impress upon the people their condition because of their sins, and to break it, declaring that the yoke of Babylon would soon be broken (Jer. xxvii. and xxviii.). As a result of the king's listening to the smooth lie, rather than to the stern truth, Zedekiah became a traitor to Nebuchadnezzar and rebelled.

The result was as Jeremiah had foretold. Nebuchadnezzar sent his great armies against the city, and began a vigorous siege. As if to give final and convincing proof of the impossibility of getting these hardened sinners, who were yet God's chosen people, to repent, we have the story of their attempted double-dealing with God. When the great army came against the city, the king and the princes volunteered a new covenant with God. They released all their slaves and remitted the debts due them, as a sign of their sincerity. The patient God gave them another chance. The besiegers heard a rumor that an Egyptian army was coming and withdrew from Jerusalem. At once these men again made slaves of those they had set free (Jer. xxxiv.). If any further proof had been needed, it was surely here given that the people were unrepentant, and could not be brought back to God by loving-kindness and mercy. The army of Nebuchadnezzar returned, and the judgment now was not to be stayed.

The siege began in the ninth year of Zedekiah. The city was taken in his eleventh year. The time of our lesson is towards the end of the siege when "there is no more bread in the city" (v. 9). It relates how the prophet still persisted in declaring his unwelcome yet true message. Were it not from the fact that he was speaking the truth as he had been commanded by God to speak it, and that the course he counselled was the best for the city, he might well have been considered a traitor to his own beloved country. For, in a time of war and siege, he advised the people to surrender themselves to the besiegers. He had the advantage of knowing that Nebuchadnezzar was, as a matter of fact, the servant of God sent to administer the chastisement which they needed more than they needed anything else. The princes, with their less perfect vision, may have been sincere in declaring that he was seeking not the good but the hurt of the city (v. 4). But a sincere mistake does quite as much harm as though it were intentional. Accidental is quite as fatal as suicidal poisoning. Jeremiah was speaking the truth for God, and if his advice had been followed, the city and Temple would yet have been saved from destruction. He was the true friend of the city, although he was cast into the dungeon as the greatest enemy within the city walls.

Jeremiah is apt to be nothing more than a name to most children. If the teacher will get a good grasp of the outline of events as has been indicated, he may make the times and the man seem real. And having done so, the practical lessons will stand out the stronger. The first of these may be drawn from contrasting the work of the false prophets and that of Jeremiah. The false prophets declared a welcome message, but it was a lie and was the cause, in a more or less direct way, of the final destruction of the city. Is it better to hear and heed the true warnings of God and the voice of conscience, or to listen to the lying voice which tempts us from the right way? When God's will is made clear, we may be very sure that to follow it is far better even in this life than to be deceived into taking some other way which promises to be easy and fair.

Jeremiah had no easy task. It was not the message he would have liked to give the people, and yet because he trusted God he knew that it was all for the best. To prove his faith, he bought a piece of real estate in his native town while the enemy was encamped upon it (xxxii. 6-15). So as we serve God truly there will come times when we can be faithful only at the risk of suffering and the opposition perhaps of some of our best friends. But if we know it to be God's will we may be as sure that it will come out right in the end as Jeremiah was when he bought the farm.

The faithful black man who is called Ebed-melech, which means "the slave of the king," and may not have been his name at all, gives a good example of faithfulness. It was his word, the word of a slave to the king, that saved Jeremiah from death in the dungeon. He teaches us the value of service. We may think we have too little influence to accomplish much, but if we are faithful in our station, God will use us just as he used this noble black man. He was afterwards rewarded, and the reward is given, not because he saved the life of Jeremiah, but because he had put his trust in the Lord (Jer. xxxix. 15-18). He is an example of the few faithful ones in the city who believed the true prophet and his message when they heard it.

A further lesson may be drawn from the fact that the true message was condemned by the crowd, while the false one was the popular one. Actions may not be judged by the way the crowd receives them. It does not make them right that men applaud. Yet we can hardly be indifferent to the opinions of our fellow men. And good men approve the right. We should therefore give some thought to the character of those who approve or disapprove our actions. The applause of the few who have the clear vision is worth more than the hisses of the crowd.

The picture of the king given us in the lesson shows him to be weak and vacillating rather than hopelessly bad. Yet the result is quite as disastrous. Jeremiah not only pointed out to him very clearly the right course to pursue, but he also assured him that it would save the city from destruction. Yet the excuse that Zedekiah gives is that he is afraid of the taunts of the Jews who had already deserted. He was afraid to take a firm stand against his advisers who had led him into the trouble and who had been all the time in active opposition to Jeremiah. There is still the same conflict between the right and the wrong ways, between the Church and the world. On the authority of Jesus Christ Himself, the Church points out the way of salvation. The "world" would persuade us that dangers and difficulties beset that way. But experience and divine assurance alike prove that it is the only way to true peace and happiness.

A SAIL.

Huge rollers raise my boat's stern heavily,
Burying her bow as yaws she down the hollow,
Then rises, roaring with the wallowing sea,
Sun-lit, breeze-moved, racing the seas that follow,
And slowly passed, and tolling stoutly on
With a long, wallowing rush huge seas upon.
The glory of breeze-bubbled white-capped waves,
Green when cloud-shadowed, in the sunshine blue;
The glory of broad sounds where the wind raves
Across the seas and the white surf-boils brew,
Send us—my mate, the Kittiwake, and I—
Huge joys of breezy sunshine, sea, and sky.
A luxury of sunshine and fresh breeze:
And huge, long leapings rushing swingingly,
The tolling climb and plunge down hurrying seas,
Burying our bows, the sheet towed singingly,
The yawing plungings of the boat away
Fill us with huge exultance, fierce and gay.
The shadows darken on the roughened sea;
Winds and waves fall as we sweep slowly in;
The spilled gold of the sunset quietly
Makes the sea gay with glories rich and thin:
Full in those splendors of the setting sun
Our anchor splashes—and the day is done.

L. TUCKER.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

DO THE CLERGY STUDY THE BIBLE?

To the Editor of The Living Church:

IN reading your many interesting and instructive articles on Clerical Errors, I have been greatly surprised to find the following statement in Article 10: "The next pledge, the reading of Holy Scripture, is, in the busy life of a parish priest, an exceedingly difficult thing to do. The time is so taken up by 'such studies as help in the knowledge of the same,' that the Scriptures themselves tend to be almost or quite neglected."

Can this be true? Is it possible that the life of any parish priest is so busy or taken up with "such studies as help in the knowledge of the same," that the reading of the Scriptures themselves is given up? It is hard for me to believe it. When one can drink direct from the fountain without loss of time, why should one spare the time to hunt up and drink from streams more or less diluted and polluted that flow from the fountain?

As a busy parish priest whose time has often been taken up with many outside duties, the day has never yet dawned when I found myself so busy that I could not read and meditate on some portion of God's Holy Word; and is not such the custom of all who, in one of the most sacred moments of their lives, have taken upon themselves the solemn vow that they would "be diligent in reading the Holy Scriptures"? If giving up the reading of Holy Scriptures on the part of the priests of the Church is a general habit, I no longer wonder there should be many ministering at her altars (if many such there be, which I greatly doubt) who no longer believe that "Jesus Christ is very God and very Man," who deny that "He was immaculately conceived by the Holy Ghost of a pure Virgin," and that "the Sacrifice upon the Cross was an atonement for the sins of the whole world," and who scoff at the fact so plainly stated in the Gospel, that "Jesus Christ died and rose again from the dead, and in His human nature, as well as in His divine nature, ascended into heaven"; and that from such disbelief, all else should follow: the denial of "regeneration in Baptism"—of "the feeding upon the Body and Blood of Christ in the Sacrament of the Altar," and in a denial of all else that pertains to a life of faith and hope and love.

Let us, as priests of the Church, go back to the day of our ordination, and promise again, and keep the promise, "to be diligent in Prayer and in reading the Holy Scripture." This, after all, may be the surest, quickest, easiest way "with all diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word," as we have all solemnly promised to do.

In your admirable editorial of July 28th, you have summed up the whole matter of such studies "as help in the knowledge of the same," in that brief but true statement: "Perfect scholarship must confirm the Catholic faith"; and one of your correspondents in the same issue tells us, "he reads the Scriptures constantly, and it appears to him without doubt that these"—the divinity of Christ, the Virgin birth, etc.—"are not created statements concerning Christ, but the natural, unvarnished statement of facts." And your lay correspondent, who claims that he "can appreciate the meaning of a direct statement of the English language," has evidently been brought to Catholic conclusions as summed up in the Creeds.

H. B. Hitchings.

THE INSPIRATION OF "THE SCRIPTURES."

To the Editor of The Living Church:

ALL good deeds and all good words are by the inspiration of the Holy Spirit. To controvert that fact is to admit the presence and the prevailing power of the devil.

This is a stretch of faith impossible to the writer.

The Bible from Genesis to Revelation (inclusive) is all on the side of faith and morals—"By their fruits ye shall know them." If Moses and the prophets were not inspired by God, who inspired them?

If their writings conspired to faith in God, and moral reform, and good works, could the devil have been the inspiration? "If ye believe not Moses and the prophets, neither will ye be persuaded though one rose from the dead."

J. B. McGehee.

Laurel Hill, La., July 28, 1906.
West Feliciana Parish.

"UNDER THE PROTECTION OF THE IMMACULATE CONCEPTION."

To the Editor of The Living Church:

WILL you permit us to say that the publication to which the Bishop of Delaware refers in your issue of July 28th, is *Rose Leaves,* published at Graymoor, Garrison, N. Y., by the Sisters of the Atonement. In the July number, describing the blessing of St. Paul's Friary on December 8, 1900, we made the following statement: "He (the Bishop of Delaware) placed the Friary under the protection of the Immaculate Conception," etc. The facts are as follows: our Reverend Father Minister announced during the Mass (at which Bishop Coleman pontificated) that St. Paul's Friary was placed under the dedication and patronage of the Immaculate Conception of Our Lady. The ceremony of dedication proceeded without any counter statement or interruption on the Bishop's part. Therefore during the six years which have elapsed we have never questioned the fact of the Friary's dedication nor the equally evident fact that the Bishop of Delaware dedicated the Friary.

July 30, 1906. Sisters of the Atonement.

[We are pleased to give place to this explanation, which, however, entirely bears out the statement of the Bishop of Delaware. If, as now explained, the "Rev. Father Minister announced during the Mass (at which Bishop Coleman pontificated) that St. Paul's Friary was placed under the dedication and patronage of the Immaculate Conception," etc., it must obviously be incorrect to say that the Friary was so placed "by the Bishop of Delaware," he not being the "Rev. Father Minister" referred to.—Editor L. C.]

THE "BROAD" PROPAGANDA.

To the Editor of The Living Church:

I SUPPOSE many of the clergy of the Church received two pamphlets, as I did, recently, entitled *Liberty and Limits of Creed Interpretation,* by Rev. Frederic Palmer of Andover, Mass., and *Things New and Old,* by Rev. Charles Henry Babcock, D.D., sometime rector of Grace Church in Providence. I have read these articles very carefully, and, had I not been conversant with the trial of Dr. Crapsey and the recent letter of the Rev. Geo. Clarke Cox, I would hardly have believed that so many priests could have been found in this American Church who have so little regard for their ordination vows. The Rev. Mr. Palmer says: "In explaining a creed, it must not be explained away." "Honesty is just as essential here as in the business world; and to decide in a given case what honesty demands is often as complex a problem. Must we abstain from reciting the Apostles' Creed because its phrase, 'the holy Catholic Church' originally meant probably not the Church universal but was merely the proper name of the Church having Rome for its head, just as 'the Catholic Church' is to-day in the mouth of every Romanist?"

The trouble with this assertion is that it is *not true.* The primitive Catholic Church had no Pope. These gentlemen call themselves "broad," and this whole "school of thought" are constantly telling us of their superior scholarship. This is a fair sample of their boasted scholarship. They talk a great deal about seeking after Truth, of "doctrinal development," of "evolution," of "expansion," of "spiritual interpretation," of "liberty," of "ancient traditions and sacerdotal pretensions," etc., etc.

St. Jude under the inspiration of the Holy Spirit exhorts us to "earnestly contend for *the faith* which was once delivered unto the saints." This prelude of "development," "expansion," and "spiritual interpretation" is simply intended to lead up to the *"information"* that "the maintenance of the Virgin Birth is also, we must believe, not in any way connected with the doctrine of the inspiration of the Bible." Again, "the importance of the Virgin Birth comes from the fact that it is supposed to be essential to the doctrine of Christ's divinity." Mr. Palmer says: "There are contradictory views in the New Testament itself in regard to the birth and infancy of Jesus

Christ." When He is spoken of as the carpenter's son, and also his brothers and sisters are spoken of in St. Matt. xiii. 55 and St. Mark vi. 3, anybody but these "great scholars" can clearly see that St. Matthew and St. Mark did not think He was the carpenter's son. St. Mark begins his Gospel with the words: "The beginning of the Gospel of Jesus Christ, the Son of God." In the last chapter St. Mark says: "So then the Lord Jesus after He had spoken unto them was received up into heaven and sat down at the right hand of God."

St. Matthew says: "Now the birth of Jesus Christ was on this wise: When as His Mother Mary was espoused to Joseph before they came together, she was found with Child of the Holy Ghost." St. Luke gives the words of the angel Gabriel to the Virgin Mary: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

But these priests of the Catholic Church who have taken vows to teach the Deity of Jesus Christ, make Him an illegitimate child, and yet call Him Lord. Bishop Seymour has well asked the question: "Is not 'spiritual interpretation' another name for the evacuation of all meaning from a proposition which we dislike?"

Speaking of a sincere, zealous, pious priest who is accused of heresy, Mr. Palmer says: "His lips may speak error but his life preaches truth." Surely one has a strange idea of "preaching truth," when he can repeat the Apostles' and Nicene Creed, the *Te Deum,* the Litany, in fact any part of the Prayer Book and Hymnal and then teach that Jesus Christ is an illegitimate child. Such a moral pervert is not fit to teach anything or anybody. His eyes are "spiritually blind."

I have the deepest sympathy for the Rev. Geo. Clarke Cox and am in thorough sympathy with *all* of the advice given him by THE LIVING CHURCH. I trust he may read his Bible on his knees and by the help of the Holy Spirit, his eyes may be opened to see the King in His beauty.

The devil is at the bottom of this whole business.

Berlin, Md. HOWARD G. ENGLAND.

To the Editor of The Living Church:

IN common, I suppose, with my brethren of the clergy generally I am in receipt under the same envelope cover of two argumentative pamphlets, *Liberty and Limits of Creed Interpretation,* by the Rev. Frederic Palmer, Andover, Mass., and *Things New and Old,* by the Rev. Charles Henry Babcock, D.D., "sometime rector of Grace Church in Providence." Presumably they invite criticism. My own, therefore, is as follows, and twofold:

1. Unbared from the wordfull clouds in which both authors have seen fit to clothe their presentations, the demand of their main position, followed on to its logical outcome, seems to me for an ultimate canonical permission on the part of "this Church" that any of her clergy who so elect may deny with impunity any article of the Christian Faith, even to that of God's very Being itself, and remain forever thereafter subject to neither discipline nor even censure therefor.

What a permission to neophytes in the Church's pulpits!!

2. In common with most of the more strenuous advocates of the present day "Higher Criticism," the authors of the pamphlets seem to me equally to have forgotten that there is a "Lower Criticism" also, which holds as good to-day as ever it did. Or is it, that in their, to the ordinary mind, continuous mixture of terms, they are still ready and anxious to break a lance in maintenance of the old proposition that "Feathers being *light,* they are therefore contrary to *darkness*"?

As illustrations of the above suggested presentations in the pamphlets in question, I beg to call attention to the persistence in them of "mixed" uses for such terms as "fact," "theory," "belief," "interpretation," etc.

And now (if I may be permitted) a word personal:

That Churchman of the "broad" label are just as honest thoughted as I myself am (being probably of another label still), I am only too glad to allow; but that some of them are very human still, and like the rest of us who are not yet perfected, are sometimes prone to make over "facts" to suit preconceived "theories," I cannot regard as wholly unthinkable. At any rate, that such may be the case I have the following in part proof:

According to a preserved clipping taken from a Church periodical which suspended publication in the early seventies of the last century, or nearly forty years ago, an at-that-time "Broad" is recorded to have declared himself thus:

"As everyone knows, the Gospel according to Mark (?) was not written until *many years after the appearance of the other two 'synoptical' gospels,* so classed. *It is evident, therefore,* that had Mark esteemed the doctrine of the 'Virgin Birth' as essential for belief if one was to be rightly entitled to the name 'Christian,' he must have made mention of it, which he did not." This on the one hand.

On the other hand, a "Broad" utterance of the present year runs as follows:

"As everyone knows, it has *long been scientifically determined* that the Gospel according to St. Mark was *the first written* of the three synopticals. *It is evident, therefore,* that had the Apostles, and the first Christians generally, known of the 'Virgin Birth,' and set store by it as a creed fundamental for Christians of all time, he must have so recorded it, which he did not."

A contradiction is apparent, but as Prof. Nash tells us on the first page of his *History of the Higher Criticism* that "It was *only a little while ago* (italics mine) that we came to know the universe in its true character," it may not be real. And it is surely something to be able to approximate the time when our savants entered upon the fullness of all knowledge. "A little while ago!"—Sometime within the period of the last forty years!

W. H. KNOWLTON.

To the Editor of The Living Church:

I WISH hereby to acknowledge the receipt from some unknown propaganda of several pamphlets, and particularly of one entitled *Liberty and Limits of Creed Interpretation,* by the Rev. Frederic Palmer of Andover, Mass.

For the most part this paper, which was read before the recent Church Congress, deals with that "which one does not need to believe" in order to be an official representative of the Episcopal Church, but after some search we find the following positive statement, around which it is possible to form the nucleus of a reply. It is very difficult to answer negations. Let us then fasten our mind for the time being on the following affirmation, fully realizing as we do that the language which yesterday revealed the author's mind, to-morrow may be equally successful in concealing it. In fact we find it difficult to reconcile this affirmation with one or two others which the author makes in the same pamphlet. In the following quotation the *Italics* are ours:

"When a priest is ordained he promises 'to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God.' And when he then asks where the official statement is, as to how the Doctrine and Sacraments are received by this Church, she points him not to Constitution or Canon, but to the Prayer Book and its services. What he seeks lies in these embedded. And this action on the part of the Church is wise. For while she keeps thereby to certain great principles, she is not tied to any theory in the explanation of them, but is able to adjust herself to one theory or another, or to get along without any. *She holds fast to the Bible, and has no doctrine of inspiration. She believes in the divinity of Christ, and refuses to define it. She comprehends half a dozen theories of Churchmanship, and is not tied to any one of them.* She has never formulated any theory of the Atonement; and yet the thought of Christ as the Saviour of sinful men is intertwined with her very heart-strings."

Now here the author makes the assertion that the Prayer Book and its services are what the priest when he is ordained promises to teach.

But lo! on the preceding page the author has gravely informed us that "logical consequences" and not the Prayer Book is the basis of this teaching, for he says:

"We cannot believe then that the Virgin Birth is in any way involved in the doctrine of the divinity of Christ, though zealous upholders have used it as a buttress of that doctrine. *For we should then be obliged to accept the logical consequences of the position*—namely, that human and divine are terms mutually exclusive, and that the bridge between them is a physical one."

While in between these two assertions, he seems to regard the Bible (where it does not contradict itself) as the real arbiter to which the teacher must go for his authority, for he says:

"One might hold then neither the Virgin Birth nor the physical Resurrection of Christ, and it would be, according to the standards of our Church, no condemnation of his orthodoxy, *unless it were proved not merely that there are passages in the Bible stating these*

doctrines, but that those are the only statements on these subjects it contains."

Now to go back to the original authority which the priest has promised to maintain and note the theological sandwich, which we have underlined, in which between the two slices of truth we find the taint of heresy. *"She believes in the divinity of Christ and refuses to define it."*

"She" is the Church, and the Prayer Book her official statement, and "she" refuses to define the Virgin Birth!

Let us open the Prayer Book—

"I believe . . . in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made, Being of one substance with the Father; By whom all things were made . . . And was incarnate by the Holy Ghost of the Virgin Mary."

Yet we are told that the Church "does not define the Virgin Birth."

Or again, in the Preface for Christmas Day: "Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the Holy Ghost was made very man of the substance of the Virgin Mary His Mother."

And again in the Collect for Christmas Day, we pray: "Almighty God, who hast given us Thy only-begotten Son to take our nature upon Him and as at this time to be born of a pure Virgin"—a strange expression if there are several million other begotten sons. But we are told in the same pamphlet in which we have been told that the Prayer Book is the test of the honesty of our ordination vow, "that the Divinity of Christ is not defined by the Church, nor the doctrine of the Virgin Birth essential to it."

Truly the logical consequences of this pamphlet are most wonderful.

But let us read some more of this logic: "We may rightly demand from every minister of our Church a vital, intelligent, and candid belief in all the great essential facts of Christianity." Truly one would think so who read the Bishop's Ordination Vow in this same Prayer Book—but presto! change! Before we reach the bottom of the page: "To cast out a man who is holy because he is not orthodox (from *orthos-dokia,* right belief) is like hunting for a gas leak with an open lamp."

Truly a strange Church. Somewhat like the girl who went out to swim, but didn't go near the water, having left her garments on a hickory limb.

"We may rightly demand that a minister believe something," but woe be unto us if we do demand it.

Yet one more quotation in which neither "logical consequences" nor the Bible, nor the Prayer Book, but "moral consequences" is true arbiter of a priest's teaching:

"Moreover, to make correctness of opinion in regard to this an essential of orthodoxy is to condemn all Christians to error except one in a thousand."

There is an old-fashioned text of Scripture somewhere (which is not contradicted): "Let God be true and every man a liar." Faithfully yours.

Irving P. Johnson,
Rector Gethsemane Parish, Minneapolis.

CATHOLIC PRIVILEGES AT SUMMER RESORTS.

To the Editor of The Living Church:

FOR the benefit of our Catholics residing in the "Middle States," considering rest and recreation places for what remains of this summer, allow me to mention two chapels that maintain not only a daily Mass, but where the Blessed Sacrament is reserved: St. James', Hackettstown (Rev. Wm. Mallou Mitcham), Warren county, diocese of Newark, N. J., on the D., L. & W. R. R.; and the summer Chapel of the Holy Name, Cragsmoor (Rev. Edward Henry Fulton), five miles' staging from Ellenville, on the N. Y., O. & W. Ry., Ulster county, diocese of New York—the former about 60, and the latter 101 miles from New York City.

Also, it seems safe to predict that if St. Athanasius', New Paltz, Ulster county—74 miles from New York City, on the Wallkill Valley R. R.—has not yet established the daily Mass, it soon will. Doubtless the rector of the Church of the Holy Cross, Kingston, N. Y., can and will give positive information to inquirers as to this. Address the Rev. Chas. Mercer Hall, there.

While Hackettstown might properly be styled the sluice way to Schooley Mountain, so may New Paltz to Lake Mohonk resorts.

Now, Mr. Editor, I hope others knowing of heretofore comparatively unmentioned churches or chapels offering like Catholic privileges, will mention them in your columns. Though there are other instances of such privileges in Wisconsin—at least so I am told—there appear to be none in such comparatively remote or isolated resorts as Cragsmoor elsewhere in what can properly be called the eastern portion of the United States.

Wm. Stanton Macomb (*Layman*).

256 S. 38th St., W. Philadelphia, Pa.

IS NOT HERESY SIN?

To the Editor of The Living Church:

I DO not often find myself in utter opposition to The Living Church, as I am in its counsel to Mr. Cox. That counsel is: "Retire from the ministry, but continue in communion with the Church." That counsel appears to me absolutely inconsistent. If heresy be sin, why should any heretic, priest, or layman, be allowed to approach the Table of the Lord, until he repent, and confess his sin? If it be not sin, why should a priest in heresy retire from his office? Or why should he be put out of his office?

You will doubtless say: "In the case of the priest the Church becomes responsible for the teaching of the priest if it suffers him to teach heresy." Doubtless! But if the Church suffers a layman who denies the Christian Faith openly to approach the Holy Table, is it not equally responsible for his heresy? If not, why not? Are the vows of ordination more imperative than the vows of Baptism? Are they different in kind, so far as moral obligation to keep them, whole and undefiled, is concerned? If so, by what law, moral or spiritual?

The priest makes a solemn vow to "minister the doctrine of Christ as this Church hath received." The layman makes a solemn vow to keep all the Articles of the Christian Faith as contained in the Apostles' Creed. Is not each in his grade morally and equally bound to keep his vow? Or if he cannot, with a good conscience, is he not then bound to surrender the privileges which he received by vowing? If he will not, is not the Church bound to remove both the priest and the layman from his grade? And if the layman, because of his heresy, should be deprived of his privilege, why should a deprived priest be suffered to communicate, when a layman is not?

A writer in The Living Church says that a layman should be left to his own conscience as to communicating; hence Mr. Cox should be. A layman is, of course, left to his own conscience, so long as he keeps silence as to his heresy. So he is as to every other sin until he commits it openly. It is no different with a priest, whether as to heresy or to other grievous sin. If he keeps silent, or if he sins in secret, his own conscience is his judge, and no other. But it is a strange doctrine that if a layman is satisfied in his own conscience that Christ is not God; that He was not born of a virgin; neither did He rise from the dead, he is to be admitted to the Lord's Table. The Church cannot, or at least ought not, to deprive him of the Holy Eucharist. Then why should any Unitarian be deprived of communion? Or what possible difference can it make to a man whether he believes the Catholic Faith or not? If it makes no difference, so far as the Church's privileges are concerned, whether a man be a Catholic, or a Unitarian, in faith; what difference can it make, whether a priest be a Catholic or a Unitarian? Whether he holds and teaches the Nicene Creed or not?

Morally, a Unitarian outside the Church is a better man than a Unitarian within the Church, whether the latter be a priest, or a layman; since the former has broken, is breaking, no vow. And a priest of the Church, who admits Dr. Hale to the Communion, is not so culpable as a priest who admits Mr. Cox, morals alone being in question.

And now, sir, for another phase of the question. While I believe, fully, that under Catholic law Mr. Cox stands excommunicate, *ipso facto,* and so subject to repulsion by any priest at whose altar he presents himself; yet I do not see how he can be reached under our American Canon law, if any priest chooses to receive him. Doubtless a Bishop has the inherent right to excommunicate a heretic, or other evil liver; but our canon law is silent on that right, and, so far as I know, its exercise by our American Bishops has been long in abeyance. The discipline of laymen is committed to priests alone by the

rubrics. The Bishop may restore one suspended by a priest; but there is no provision of law by which a Bishop may suspend either priest or layman; or require a priest to do so, for any offence; except where a Bishop becomes the direct pastor of a vacant parish or mission, by a diocesan canon. Because of this looseness of law amongst us, I do not see how Mr. Cox can be excommunicated by either his Bishop, or by an ecclesiastical court, if he can find a priest who is willing, after resignation or deposition, to receive him. Deposition, suspension for a set time, or reprimand, is all the punishment a priest can receive for any offence among us, so far as the canons provide. Excommunication is only provided for by the rubrics of the Communion Office. And that rests in the hands of the priest of the congregation, subject to review by the Bishop. Granted that Mr. Cox resigns his ministry, or is deposed, the canons are satisfied. His Bishop cannot excommunicate him. Any priest may refuse to receive him to communion, and no appeal would lie to the Bishop until he (Mr. Cox) first became a member of the parish. Once enrolled, however, an appeal to the Bishop would lie, and, in that indirect way, may confirm the act of excommunication, or he may, of course, restore him. It is an open question, however, whether any sentence of excommunication for any cause can bind even in the diocese where the sentence is passed, if any priest chooses to ignore it. Certainly it does not bind beyond the diocese, by any canon law. Ecclesiastical courtesy is all the law we have to bind the sentence of any court beyond the jurisdiction of the court that inflicted the sentence, or confirmed it. That is to say, our American Church has no law worthy of the name for the discipline of laymen, or of deposed priests. Any man among us can violate every vow, and every precept of the Decalogue, without fear of excommunication, if his priest be a moral coward. If the priest does his duty and repels, there is no law to prevent any other priest from straightway receiving the man cast out, in an adjoining parish, or diocese, if he so wills it. If Mr. Cox chooses he can follow your counsel and go into lay communion, if he can find a priest who will receive him. And, of course, he can; so "broad and liberal" are many of the most orthodox amongst us. Yet St. Paul wrote: "If we or an angel from heaven preach any Gospel to you other than that we preached, let him be anathema." The Council of Nice anathematized, that is excommunicated Arius and his supporters. So the other General Councils cut off from Communion all who denied the Catholic Faith. But we advise heretics, if priests, to go into lay communion! If laymen, we bid them abide as they are. They have done nothing evil!

Yet we are fond of calling ourselves Catholics; American Catholics.

JOHN WILLIAMS.

Omaha, August 3, 1906.

[Our correspondent must, of course, be aware that when he says "If laymen [are heretics] we bid them abide as they are. *They have done nothing evil,*" he is not representing the position of THE LIVING CHURCH, nor anything like it. We have said that if a man is guilty of heresy it is better that he should not add the sin of schism as well. Does our correspondent hold that two sins are better than one? For he has himself argued that in fact no excommunication can, or at least will be, pronounced under our American canons; and he also forgets that we argued that even if excommunicated, one should remain loyal to the Church and not commit schism. Does Mr. Williams consider schism no sin?—EDITOR L. C.]

CAUSE AND EFFECT.

To the Editor of The Living Church:

WHENEVER I read—which is pretty often—the animadversions of the clergy directed against the twentieth century Sunday and its lack of sanctity, I wonder at their utter ignorance of cause and effect. Who but they have insisted upon the truth that Sunday is neither the Jewish Sabbath nor the Puritan holy day? Do they not—many of them—condone Sunday games and excursions "if confined," as one Bishop directs, "to other hours in the day than those appointed for service." Diderot's famous pupil would not learn A because then he must learn B. The laity are ceasing to discriminate in the hours they select for Sunday amusements. And so they don't go to church.

Then, too, for how long have our clergy—many of them—made a practice of travelling on Sunday, not of necessity but for convenience? Among those in my own acquaintance who habitually jaunt about on the first day of the week as suits their pleasure is one who will appoint his evening service at an earlier hour than usual so that he may take a Sunday night boat to the city. Carrying an ostentatious suit-case he starts from the rectory just in time to meet sectarians wending their way to worship and regarding him with a pious horror which might excusably be expressed in the words of the negro woman who informed her mistress:

"Ye see, yuh 'Piscopals yuh b'lieves in sprinklin' an' dancin'. But us Baptis' *we* b'lieves in th' Bible!"

Albany, August 2, 1906.

SARAH F. FOOTE.

"CONFESSION AND ABSOLUTION."

To the Editor of The Living Church:

IN your issue of August 4th, the Rev. Arthur E. Whatham enters a protest against Dr. Mortimer's position, in his volume, *Confession and Absolution,* as to the sufficiency of the form of Absolution in the Communion Service, in a case of mortal sin.

I have not yet read the volume in question, but assume, of course, that the portions cited by the Rev. Mr. Whatham are correctly quoted.

According to your correspondent, Dr. Mortimer says: "Where we are not in mortal sin, we can come to the Holy Communion, and, in the precatory absolution therein provided, receive the remission of venial sin," and that "something more than prayer is needed for the remission of mortal sin"; and, further, that "our Church nowhere implies 'anything so absurd as that a public prayer said over those who are minded to receive the Holy Communion can give them sacramental absolution from mortal sin.'"

Now, as to the sufficiency of the precatory Absolution in the Eucharistic Office, it may be of interest to know that no less eminent a confessor than the late Rev. Father Dolling employed that very form in bestowing private absolution.

If that form is valueless for the remission of mortal sin, as Dr. Mortimer teaches when he says, as reported, "Something more than prayer is needed for the remission of mortal sin," then Father Dolling's penitents, who, presumably, sought his ministrations when burdened with something weightier than venial sin, were in evil case, indeed.

Is there no distinction to be made between the effectual, *official* prayer of a commissioned ambassador of our Lord Jesus Christ, and the intercessions of a layman without official status before God?

J. H. DENNIS.

Elgin, Ill., August 4, 1906.

MY PRAYER.

These are thoughts that come to me.
As I kneel in prayer to Thee,
O Blessed Trinity.

O Lord, midst all this sin and strife,
Wilt Thou be with me through this life,
And let me work for Thee?
O wilt Thou guide me day by day,
Show me the true, the only way,
And ever be within me?

O God, from whom all good doth come,
Incarnate, holy, Three in One,
In Thee I trust.
O Thou who lovest even me,
Even though I resist loving Thee,
Love Thee—I must.

O put within me faith complete,
And let me worship at Thy feet;
O help me,
That my life henceforth may be
A pattern of humility,
I ask of Thee.

O God, take me and let me be
A worker evermore for Thee,
To do Thy will;
To help some soul to see the light
And worship Thee with love and might,
Thy grace instil.

That I may others help, help me;
This is my constant prayer to Thee
My God—my all,
To cheer the sick and help the poor,
To live Thy love for evermore,
Be with me—nor let me fall.

O Father—Father—Father, come!
My life is Thine—the victory's won.
Thy will and mine, let them be one,
O Lord Divine—Come! Come! *Amen.*

911 Hicks St., Toledo, Ohio. FRANCES SWARTZELL.

LITERARY

FICTION.

The Mystery of the Lost Dauphin. By Emilia Pardo Bazán. Translated from the Spanish by Annabel Hord Seeger. New York: Funk & Wagnalls Co.

This is another romance on the subject of the ill-fated son of Louis XVI. and Marie Antoinette. Senora Bazán does not deal with the story of Eleazar Williams; but follows another tradition, that the Dauphin was rescued from death and that he escaped into Germany and lived under the name of Naundorff as a watchmaker. The story is very dramatic, and the translation spirited.

Shell Gatherers. By Katherine Burrill. London: J. M. Dent & Co. New York: E. P. Dutton & Co.

A charming book, of whose merits the gentle reader will have a delightful foretaste as he lingers over the opening essay, *Shell Gatherers,* suggested by a beautiful word-picture of Epictetus in his *Voyage of Life.* "So far, so good, very good," says the G. R.; and he grasps expectant that trusty blade, his paper knife, that has already won for him so many realms of fairie. One deft stroke after another, reveals to him—richness. Here be *Gilpinian Holidays; Buckram Bogies; Pleasing Reflections on the Rich; The Benefits of Disappointment; The Advice of the Caterpillar;* some musing concerning our old friends, *Mrs. Nickleby* and *Betsey Trotwood*—all to the stirring lilts of "Fifes in June" that the cunning author has set a sounding. Now the gentle reader lays aside his knife with a sigh of content over the treasures it has revealed, and of which he now—from passing glimpses—desires better acquaintance. Happy for him if he has what his gentleness should have won for him, a friend to share with him the pleasure the book is capable of giving. For this book is quite too good to read alone. Half the joy of the reading were gone without an appreciative companion to whom to exclaim, now and again, "Just listen to this!"

Winston Churchill's most recent novel is *Coniston,* the scene of which can readily be determined as in Mr. Churchill's own state of New Hampshire, though the state is not directly named. It deals with the rise and long dominion of a political boss who bears the name of Jethro Boss, and in that character the best and the worst of the many-sided boss of early post-bellum days is well depicted. He is more human than is the later-day boss; perhaps because the earlier man played with human men and the later with corporations. Mr. Churchill easily embraces the opportunity to compare those earlier political conditions in a New England state with those of more recent years, when the legal personage—the railroad—has largely supplanted the flesh-and-blood boss of earlier days. The story itself is well told, and the romance weaved through it holds interest throughout. It is quite likely that Mr. Churchill's book is, in a way, a bid for popular support in his candidacy for office, but, if so, it yet remains an excellent work, from the standpoint of fiction as well as from that of politics. [The Macmillan Co.]

MISCELLANEOUS.

The New Earth. A Recital of the Triumphs of Modern Agriculture in America. By W. S. Harwood. With many Illustrations. New York: The Macmillan Co.

"The New Earth" which is described and explained in this interesting volume, is not the one revealed in the Apocalypse, though it may be an approach to that final and perfect world. It is the Old Earth, renewed and almost remade by scientific process of agriculture, and this process has been going on for only a quarter of a century. It is a real renaissance, "the most remarkable in history." The study of soils and plant life, of breeding and feeding, is enlisting the attention and talent of scientists of high rank. The author acknowledges his obligations to the Department of Agriculture in Washington and to the staffs of the Experiment Stations; and says that they are adding enormously to the nation's wealth, and are conspicuous examples of a fine and rich unselfishness. Among the forces enlisted in the creation of modern agriculture are the chemist, the biologist, the geologist, the agronomist, the bacteriologist; forestry has sprung up as a new science, and irrigation has enlisted the best talent of civil and hydraulic engineering. This advance in the science and process of farming has had, of course, the effect of elevating and stimulating the farmer. He is no longer "the disconsolate follower of a calling, which, seen in its true perspective, is outranked by no other, in power, scope, or service to mankind." In his care is the welfare of the nations, which calls for his noblest efforts.

Off the Rocks. Stories of the Deep-Sea Fisherfolk of Labrador. By Wilfred T. Grenfell. With an Introduction by Henry Van Dyke. Philadelphia: The Sunday School Times Co.

These stories portray the hardships and injustices to which the Labrador fishermen are subjected, and the burning love of souls which actuates the heroic Grenfell in his zealous labors for Christ's sake among them. Stern and forbidding as the Labrador coast is, these stories enable us to understand somewhat of the fascination that it has for those who brave its perils.

Grenfell is a dissenter, but his heart goes out to Catholics as well as to Protestants. He gives a deserved tribute to an "Episcopal lay-reader" who gave his life for the work.

Magic Casements. By Arthur Shearly Cripps. New York: E. P. Dutton & Co.

The vistas opened up by *Magic Casements* are of the England of the fifteenth century. Their outlook, says the preface, is "upon a beautiful and restless England, their inlook upon her many-colored faith"—many-colored in the sense that the prism makes of varied hues the one blessed light of day. One is struck in reading this little volume of unpretentious sketches with the wonderful manner in which the faith of the national Church permeated the national life of those days, tinged indeed, with mediævalism, but genuine and poetic in its simplicity.

Leo Tolstoy. His Life and Work. Autobiographical Memoirs, Letters, and Biographical Material compiled by Paul Birukoff and revised by Leo Tolstoy. Translated from the Russian. Vol. I.—Childhood and Early Manhood. New York: Charles Scribner's Sons.

Birukoff has undertaken this great work at the request of the French publisher, Stock. He obtained the consent of Tolstoy and his family, and the subject of the biography has read over and revised the author's first volume. The writer was seriously impeded in his work by being an exile from Russia on account of his religious opinions; but was allowed to return there temporarily after completing this volume and before it was printed.

The period covered in the first volume is from Tolstoy's birth to his marriage in 1863. The insight given into Russian life is very valuable, and it is very interesting to find the germs of the great writer's peculiar ideas in his early life; but the succeeding volumes will naturally be much more attractive to an American reader. There is an evident truthfulness in this biography which is refreshing. Tolstoy refuses to allow any dark passages in his life to be slurred over, and so we are sometimes startled by the frank acknowledgment of the sins of his early life.

Readers will look forward with great interest to the publication of the other two volumes.

A Story of the Children's Ward. By Blanche Van Lenven Browne. Illustrated by William H. Jackson and Eustace Paul Ziegler. Detroit: The Rex B. Clark Co.

As the groundless fears which are often entertained concerning hospital life prevent many invalids from benefiting by professional skill exercised in the most favorable environment, the revelations of this little book should prove of considerable value. In it are chronicled the author's personal experiences, and it is pleasing to learn that, despite many weary hours of pain and homesickness, she and her young companions really enjoyed the months spent in the hospital. Children will be greatly interested in Mary, Hallie, Ken, and the other patients, and their elders will learn from Miss Browne that, aside from material benefit, these little folks received much spiritual good through the exercise of self-control and consideration for others, qualities which are necessarily fostered in the daily round of a hospital ward. Through the sale of this book, the author hopes to further her plans for the establishment of a hospital school for children.

The House of Quiet. An Autobiography. Edited by J. T. New Edition. pp. 243, cloth. New York: E. P. Dutton & Co. Price, $2.00.

That seven editions within two years have been printed of this essay on the Simple Life, argues well for the no small number of readers who prefer this to "the neurotic, the erotic, and the tommy-rotic." The chapters are uneven in quality, but there are those when reached that compensate for the padding. There is a delicacy of touch to some of these that is unmistakably sweet and wholesome.

There has lately been issued by Mr. Elbridge T. Gerry a volume containing the "Offices of the Dead" with appropriate music. The book is substantially a reprint of a similar Office Book published some thirty years ago, and in its present form is the third edition. The editor has taken the opportunity to revise the work, including with it some ceremonial notes based upon *The Ceremonies of the Mass,* by McGarvey and Burnett, and standard English works. The music is very simple and admirably adapted to the Office. The book will be found very useful for its purpose.

The Man and the Master, a series of studies of the cardinal characteristics of the life of Christ, has just been published by Thomas Whittaker. The author is the Rev. James E. Freeman, rector of St. Andrew's Church, Yonkers, who has some repute as a successful sociologist on Church lines.

ENGLISH AND AMERICAN SCHOOLBOYS.

By Constance Fuller McIntyre.

IT may be thought by those who have never given any attention to the matter, that English and American schoolboys are probably pretty much alike, having virtually about the same redeeming points to balance the somewhat aggravating qualities which are characteristic of their stage of life. Up to a certain point they have, of course, a great deal in common; and yet there are considerable divergences, since environment is all-powerful in emphasizing certain sides of a boy's character, and subordinating others. Thus it comes about that even twin brothers—to take a hypothetical case—separated in their second year to be brought up, one in England and the other in America, with as nearly as possible equal social advantages, would differ widely, not only in their habits and interests, but in their whole outlook on life.

I think, from a purely human standpoint, the American boy, especially the one living in the country, has an enormous advantage over the English boy, in having so much more space: and this not merely in a geographical sense, though that counts very much, but in the wider outlook and opportunity, the lack of a thousand trammels imposed by English social custom. There the circumscribing idea of class and class distinctions is all-pervading; and while it might be supposed, and not unjustly, that a healthy-minded schoolboy is not likely to concern himself much with such matters, yet unconsciously he imbibes the atmosphere around him, and so is influenced by such considerations to a surprising extent. Especially is this notable when it comes to choosing his path in life, and selecting his profession.

Where an American boy of about equal social standing would have no hesitation in the world in spending a year or so until he should be ready to make a start either in that or some profession, as clerk in a store, an English boy would not consider the possibility of such a thing, even should he have a highly advantageous offer, as by doing so he would lose caste. Rather than have anything to do with a shop, he will go to the Colonies, and farm in the hardest, most disadvantageous way, enlist, in time of war, as a private soldier, go to sea in the merchant marine—anything, in fact, that does not come under the social stigma of being "in trade."

Since the writer is not herself a teacher, her view of the schoolboy is necessarily rather a social than an educational one—from outside the schoolroom rather than inside. But it is, I suppose, indubitable that the average English schoolboy has, academically speaking, superior intellectual advantages to the average American, if only by reason of the far higher cost of education there, and the facilities afforded by the greater concentration of capital and advantages unhindered by long dividing distances.

Now where it comes to the learned professions he naturally should come out ahead; but, in a practical business sense, I doubt if extremely superior educational advantages—that is beyond a comparatively high average standard—pay in adequate results the extra expenditure involved. Teaching, after all, can only help a boy to bring out what is already in him in any case. And this, largely, because specializing reduces the market value of all round competence.

The whole national plan of education in England differs so much from that obtaining here in America, that it is only natural the results should differ also. The very term "public school," which, in America signifies a school for both girls and boys to which, in a small town, everybody sends their children—means in England a large and high-priced boys' boarding school or college for boys of the upper and upper-middle classes.

The typical English schoolboy is a fine specimen physically—clean-limbed and athletic looking; he holds himself well, the drilling, emphasized more there than here, conducing largely to this. He has for the most part very good health, being toughened to changes of weather, and he is less liable to take cold than American boys. He has for the most part a high sense of honor, and will punish summarily in his own fashion anything sneakish or dishonorable in his companions. I do not say that his code of honor is by any means identical with that of his schoolmasters, having naturally a very much wider margin; but, such as it is, he can be trusted to uphold it. It would be hard to find anyone more conservative; he cannot forgive any departure from the beaten track—to be "different" is the unforgivable sin in his eyes.

He is, I think, considerably more given to slang than the American boy, and this is largely due to the prevalence of boarding schools over day schools. In the latter case the leaven of home intercourse from day to day, keeps down more or less the tendency for boys to live in a little world of their own, which boarding school life fosters.

A boy's stomach is a bottomless pit; anything to equal his appetite it would be hard to find. I remember one of them telling me about a supper—these were dormitory night affairs, really against the rules, and therefore of course doubly enjoyable, and provided by one boy, taking place after they were all in bed for the night and supposed to be asleep—he had given. It was quite well on in "the wee small hours" before they could settle down to an enjoyment of the feast because, it being the end of term, another boy had given another supper the same night. On learning the goodly list of edibles they had consumed after the usual evening meal downstairs, I asked, "How in the world could you all manage to eat two extra meals like that on the same night? Why couldn't you have them on different nights?" But that side of the question never seemed to have struck them.

While fond of their sisters, until their late teens at any rate, they regard girls for the most part with a certain contempt. Even should they indulge a momentary fancy for one, they are desperately ashamed of the weakness.

Indeed, they are very much afraid of showing any feeling in connection with anything, regarding it in the light of a weakness. They are many of them not at all irreligious naturally, but nothing could ever induce them to allow anyone to mention such matters to them in a personal way. It is not unusual to see quite a sprinkling of schoolboys on Sunday mornings at the eight o'clock celebration of the Holy Communion.

It sometimes seems as if games and athletics were emphasized in English boys' schools and colleges in a degree rather out of proportion to their importance. Football and cricket are accorded as much attention as the actual lessons themselves. A comparison of the typical Parisian schoolboy with his English prototype is, perhaps, as good a way as any of showing the advantages of this systematic provision for, and encouragement of, regular outdoor exercise; the former's school life is arranged on much the same plan as if he were a rather delicate young lady; there seem to be next to no games and athletics, and the boys' free hours, instead of being spent in enjoyable if somewhat rowdy games which would go so far towards developing his physique and general health, are occupied in sauntering around and chatting. The premature vice and undesirable channels of thought which this condition of affairs engenders is pitiful to contemplate. An active young mind, if not filled with wholesome excitement, has a well-nigh inevitable tendency to seek excitement of a far less desirable nature.

Now in America, more natural and less artificial conditions of life make the emphasizing of games and athletics—in the same degree that is desirable in England—of very much less importance. The country boy, at any rate, in his leisure hours out of school has all sorts of necessary work to do in looking after horses, chopping firewood, and a thousand-and-one other ways of exercising and accomplishing something useful at the same time. This of course is by far the more desirable form of exercise—more rounding and developing to the character than mere games could be, and answering practically the same purpose.

Perhaps this is one reason of the American boy's seeming more mature, socially speaking; his judgment is earlier developed as well as his sense of responsibility. I think he is less inclined to trifle away his time in school, for he realizes that he must accomplish as much as can be in a given time, and has usually planned more ahead for himself. There is no school, after all, like life itself, and the American boy has a chance of getting near to nature, which in anything like the same degree is debarred by a more or less artificial environment to his English cousin.

THE VIRGIN BIRTH.

The Bishop of Springfield, in one of his synodal addresses, says: "The enquirer asks, What does the Church hold and teach as regards God the Son's taking our flesh and dwelling among us? Was this birth of a human mother after the course of nature, by natural generation of earthly parents, or was it after a Divine method, above nature, by the coöperation of God directly, with the Virgin Mary? The answer comes from the Creed, the Holy Gospels, the *Te Deum*, Collects, Communion Office, Articles, everywhere up and down the Prayer Book, the Eternal Son took human nature 'by the operation of the Holy Ghost, of the substance of Mary, His mother.' The voice is so clear and the answer is so emphatic, that he who denies the Virgin Birth of our Lord, as the authorized teaching of the Church, does violence to the Prayer Book, whatever he may do to his own conscience."

Church Kalendar.

Aug. 5—Eighth Sunday after Trinity.
" 6—Monday. Transfiguration.
" 12—Ninth Sunday after Trinity.
" 19—Tenth Sunday after Trinity.
" 24—Friday. St. Bartholomew. Fast.
" 26—Eleventh Sunday after Trinity.

Personal Mention.

THE Rev. WILLIAM HILTON BUTTS of Williamsport, Pa., will officiate at Christ Church, Ridley Park, Pa., during the vacation of the rector, the Rev. Francis C. Steinmetz. Address, until September 8th, 526 N. 5th Street, Allentown, Pa.

THE Rev. CLAYTON A. CHRISMAN having completed his six months' appointment at Emmanuel Church, Denver, has accepted the work at St. Luke's Church, Montclair, a suburb of Denver; and from August 1st his address will be 1316 Niagara Street, Montclair, Colo.

THE Rev. CHAS. S. CHAMPLIN has accepted St. John's, Elkhart, Ind., beginning September 1st.

THE Rev. GEO. THOMAS DOWLING, D.D., rector of St. James' parish, Brooklyn, N. Y., sailed for Europe on the *Caledonia*, July 28th. He will be in his chancel again on the second Sunday in September.

THE Rev. ARTHUR J. FIDLER has been unanimously elected rector of Grace Church, Toronto, in succession to the late Rev. J. Pilt Lewis, D.C.L., and will enter upon his work on August 1st.

THE Rev. WILLIAM GRAINGER has been placed in charge of Christ Church, Susquehanna, Pa., and Grace Church, Oakland, Pa. His address is Susquehanna, Pa.

THE Rev. F. R. GODOLPHIN has resigned Emmanuel parish, Petoskey, Mich., to take effect September 30th. He will begin work as rector of Grace Church, Grand Rapids, Mich., October 1st.

THE Rev. FRANCIS J. CLAY MORAN, B.D., after undergoing a very serious operation under Dr. Edward Keys, Jr., in the Polyclinic Hospital, New York, after nearly six weeks in the hospital hopes to return home in a few days. He is at Stonington, Conn., recuperating.

THE Rev. HARRY T. MOORE has accepted the rectorship of Emmanuel Church Champaign, Ill., and will take charge September 1st.

THE address of the Rev. MERTON W. ROSS, rector of St. Andrew's Church, Omaha, Neb., will be Hot Springs, S. D., during the month of August.

THE Rev. EDGAR A. SHERROD, rector of Trinity Church, Arkansas City, Kan., will take the services at Grace Cathedral for August, during the Dean's absence. Address, care of Christ Hospital.

THE Rev. JAMES YEAMES, rector of St. John's parish, Arlington, Mass., as in five previous summers, will visit Sugar Hill, N. H., and take charge of St. Matthew's during the month of August.

ORDINATIONS.

DEACONS.

OHIO. On Monday, July 30th, 1906, in Emmanuel Church, Cleveland, Ohio, the Rt. Rev. William Andrew Leonard, D.D., ordained VIRGIL BOYER to the diaconate. Presentor, the Rev. W. Rix Attwood; preacher, the Ven. Archdeacon Abbott.

PRIESTS.

NORTH CAROLINA.—By the Bishop of the diocese, in the Church of the Good Shepherd, Raleigh, on St. James' day, the Rev. SAMUEL M. HAUFF, was ordained to the priesthood. The Rev. Dr. Pittinger, rector of the parish, Rev. Messrs. DuBose, Hunter, Trott, and Arthur assisted in the laying on of hands. The Rev. Mr. Cheatham preached the sermon. Dr. Pittinger presenting the candidate to the Bishop.

DIED.

COLT.—Entered into life eternal, in Binghamton, N. Y., July 28th, 1906, FATIO COLT of Bay City, Mich.

Prayers at Whitney Place; Burial Office and Requiem Mass at Christ Church.

DOENHOFF.—At Newark, N. J., on July 18th, 1906, GUSTAV JØSEPH DOENHOFF, aged 67 years.

"Grant him, O Lord, eternal rest,
Let perpetual light shine upon him."

NOTICE.

BISHOP'S HOUSE,
Fond du Lac, Wis.

Would the author of the novel *Fair Haven*, kindly send me his address?

C. C. FOND DU LAC.

CLERICAL RETREAT.

HOLY CROSS, WEST PARK, N. Y.

We hope to have a Retreat for the clergy here, beginning on Monday evening, September 3, and ending with a corporate Communion on Friday morning, September 7th. The Bishop Coadjutor of Milwaukee, the Right Rev. W. W. Webb, D.D., has promised to conduct the Retreat. All will be welcome who can attend the Retreat in full, and who are willing to observe the rule of silence. No charge will be made or collections taken. Gifts for the Order may be placed in the alms-box in the front hall. JAMES O. S. HUNTINGTON, Superior O.H.C.

RETREAT FOR LADIES.

The Rev. Dr. Barry, Dean of Nashotah, will give a Retreat for ladies, in the Convent of the Holy Nativity, from September 4th to the 8th. Any ladies desiring to attend, will kindly notify the Reverend Mother Superior, S.H.N., as soon as possible.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmaster, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD.

THE SISTERS OF ST. MARY are prepared to furnish a pure, unleavened bread for the Holy Eucharist, round, with various designs, and square, prepared for fracture. Samples sent on application. PEEKSKILL, NEW YORK.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

ERBEN ORGAN FOR SALE.

THE VESTRY, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual Organ, containing thirty speaking stops, etc. For further particulars address: WM. C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

PARISH AND CHURCH.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

WANTED.

POSITIONS OFFERED.

THE REV. WM. CARSON SHAW, rector Trinity Church, Carbondale, Pa., desires to secure a competent physical instructor for the parish gymnasium. Churchman preferred. Correspondence solicited.

WANTED.—TEN ACTIVE MISSIONARY Priests, five white men and five negroes; reasonable support. BISHOP NELSON, Atlanta.

CHOIRMASTER, who is anxious to study for Holy Orders, of good presence and education, capable of taking services and caring for a mission, can secure a living and preparation for Orders in return for services rendered. Address, with references: "CLERIC," care LIVING CHURCH, Milwaukee.

THE SOUTH DAKOTA Missionary District has immediate need of two clergymen in the mission field. Men in priest's orders preferred. Each man would be placed in charge of a mission with attractive church building, and would be asked to do missionary work at several points in an extensive and sparsely populated field. A good opportunity for earnest men to sow the seed of the Gospel of Christ in practically untilled soil. The work is genuinely missionary. A definite and sufficient salary absolutely guaranteed, and railway fare in the discharge of missionary duty. FREDERICK FOOTE JOHNSON, Assistant Bishop, South Dakota. Address, during August, Newtown, Conn.

POSITIONS WANTED.

TWO DAUGHTERS of a Church Clergyman, of many years' experience in a high grade girls' school in Virginia, desire engagements in school or family. Address: "M.," Box 167, Charlottesville, Va.

NEW ENGLAND RECTOR desires opportunity for aggressive work in city or growing town. Experienced, Catholic, 37 years old, athletic. Extempore preacher. Highest references, lay and clerical. Address: OXON., care LIVING CHURCH.

PRIEST, a Catholic and Prayer Book Churchman—would like work near New York or Philadelphia. Willing to work. Moderate salary and rectory desired. Correspondence solicited. Address: W., care LIVING CHURCH.

A CLERGYMAN'S DAUGHTER, with much experience, desires to know of some place where she can do social work among white or colored people. Can play Church music, and has some knowledge of trained nursing. Highest references Address: JEAN, care THE LIVING CHURCH.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER Co. Established April, 1904.

POSITIONS for young, unmarried priests in city Churches. Salaries, $1,500, $800 with rooms, $720 and $500 with board, rooms, etc. CLERICAL REGISTRY, 136 Fifth Ave., New York.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to $2,500, by writing to the JOHN E. WEBSTER Co., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

INVESTMENTS.

I DESIRE to correspond with a few Churchmen who seek safe and legitimate investment of a small amount in a corporation that is conducted on lines of Christian brotherhood and which offers positive returns of from 20 to 40 per cent. annually. REV. LA GRANGE SMITH, Tacoma, Wash.

APPEALS.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and

the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia.

I heartily endorse the above as most worthy.

A. M. RANDOLPH,
Bishop of Southern Virginia.

AN APPEAL.

The FARM HOME is a part of my city mission work, and has cared for 266 homeless men, women, and children, from all parts of the country, and is now giving a home to women and children who cannot otherwise obtain one.

The children are given the usual graded school education.

No servants are employed, thus enabling the inmates to learn to do all the work required to make home comfortable at the least cost.

Over two hundred have gone out either to make homes for themselves or to do work for others.

This Home has saved much heart-ache, and has worked well. Those who have gone out have succeeded.

Five years ago a great misfortune came to us and brought a debt of $2,300 on us.

An appeal for $1.00 from each of the clergy, has brought in $148.04. From others, $1,400. This has paid the interest for five years and a part of the principal, leaving $1,500 still unpaid. I want to lift this debt.

The work is growing and is doing much good. It is supported entirely by voluntary contributions.

Fifty dollars a year will support any inmate.

Yours for humanity,

REV. A. E. CORNISH,
City Missionary.

Charleston, S. C.

EPHPHATHA REMINDER AND APPEAL.

For thirty-three years, the undersigned has depended upon Twelfth Sunday after Trinity Offerings to meet the expenses of missionary labor among the deaf mutes of the Middle West. Now, again, appeal is made for remembrance on that day, which is September 2nd, this year.

REV. AUSTIN W. MANN,
General Missionary.

21 Wilbur Ave., S. E., Cleveland, Ohio.

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

ACKNOWLEDGMENTS.

Last April an appeal was made for $200,000 for the erection of new buildings at St. Gabriel's School, Peekskill. The Sisters of St. Mary gratefully acknowledge the following subscriptions:

The Associates of St. Mary's Community	$10,000.00
The Alumnae of St. Gabriel's School	10,000.00
The Members and Friends of St. Gabriel's School	1,655.00
	$21,655.00
Cash contributions	1,767.84
	$23,422.84

THE CHURCH AT WORK

SOUTHERN VIRGINIA CONVOCATION.

THE CONVOCATION of Southern Virginia met at St. Paul's Church, Lawrenceville, for its 14th annual convocation, Wednesday, July 25th. The convocation was called to order by the president, Archdeacon James S. Russell, at 11 A. M. Divine services were conducted by the Rev. Messrs. U. F. Mitchell and W. P. Burke. The ante-communion service was said by Archdeacon Pollard, of North Carolina, and Archdeacon Russell, after which the body listened to the annual sermon, preached by the Rev. J. L. Taylor, rector of St. Stephen's Church, Petersburg. The text was from the latter part of Ex. xiv. 15: "Speak unto the children of Israel that they go forward."

The following officers were elected: President, Archdeacon James S. Russell; Secretary, Rev. W. P. Burke; Treasurer, Rev. C. L. Simmons.

The convocation then adjourned for luncheon, assembling again at 2:30 P. M. This session was mainly taken up with the appointment of committees, after which the convocation adjourned to be photographed along with the choir of St. Paul's and the Woman's Auxiliary. After the photographs were taken the members of the convocation entered conveyances provided by the members of St. Paul's Church for a visit to the dirt-houses, about 2½ miles distant, on the school farm. These interesting relics of the days of travail and sorrow of the Negro, possess a peculiar interest. As one looks at their crumbling walls and thinks of the long past and then contrasts it with the present, the thought occurs, what has God wrought? The drive was very enjoyable, as it took the party past the large farm of the school which, with its waving fields of corn and other crops, presented a most inspiring sight. The school farm is a commanding estate, comprising 1,700 acres of land, well watered and adapted for the raising of grasses and grains of all kinds, as well as vegetables and stock.

NIGHT SESSION.

At the night session the special order was the annual address of the Archdeacon. It dealt specially with the condition of the Church's Negro work, directing attention especially to the need of funds which he declared was the greatest handicap. He stated that the colored people had certain pride which operates against their worshipping longer in halls, upper rooms in opera houses, court houses and such like places, while their neighbors around them are worshipping in beautiful and well-appointed chapels and churches; which in many instances were in part erected by these very people who, on account of their love for the Church, are forced to worship under these poor conditions. The Archdeacon stated that the Church could not expect the colored people to remain contented very long under these conditions.

Pursuant to request of the Council held at Portsmouth that the Convocation give expression on the proposed canon creating missionary jurisdictions with Negro Bishops was taken up. The Rev. Jos. F. Mitchell started the ball rolling in a very conservative address in which he deprecated the idea as inexpedient and unwise and thought that no action should be taken on the part of the convocation that involved abandonment of the historic policy of the Church in regard to its catholicity. There were several other speeches of the same tenor. Archdeacon Pollard of North Carolina, in a thoughtful and conservative address, maintained that while the proposition to establish missionary jurisdictions with Negro Bishops did not on its face mean separation, yet it would so operate to do it; that the Church being a Catholic Church, could not do this without the abandonment of a historic and long-cherished position; that as long as they believed in the Creed and Prayer Book he could not see how they could vote to do that which they repeatedly affirmed belief in as a principle. He for one could not vote for the abandonment of a most cherished position of the Church. He cited the fact that the finances and general surroundings operated to make this policy one of unwisdom and danger. He also sought out the fact that no demand for this had arisen from the Southern dioceses, the ones mostly concerned, but from the Northern dioceses, whose interest was remote. After some more discussion, most of which was against the proposition, a motion was offered by delegate H. L. Jackson, declaring it to be the sense of the convocation that it deemed the proposition unwise and inexpedient at this time, and that the convocation vote not to concur. This was adopted by a practically unanimous vote of 22 to 3.

A short session of the convocation was held on Thursday morning in order that the members might have an opportunity to attend the Farmers' Conference, which met on the school grounds at 11 A. M., and was presided over by Archdeacon Russell. This meeting was a revelation to the uninitiated. The convocation was well repaid for the time it gave to this meeting. It was, indeed, good that it had the opportunity of learning at first hand the great progress that is being made in the rural districts in the acquisition of farms, the interest in educational matters, and the great improvement that is being made along moral and spiritual lines.

Another session of the convocation was held in the evening.

Upon adjournment, the convocation, at the invitation of the Woman's Auxiliary of St. Paul's, repaired to Webster Hall, where a very excellent pragramme was rendered, a special feature of which was the very fine singing of the Jubilee Chorus. At the close of the programme, the guests were regaled with a sumptuous repast.

The convocation decided to hold its next session (D. V.) in St. Paul's Church, Lawrenceville, Tuesday, July 30th, 1907.

The Archdeacon, though not entirely re-

covered from a recent severe attack of rheumatism, was untiring in his endeavors to see that every one was properly cared for, and he was ably seconded in this by his assistant minister, the Rev. R. C. James, and Miss Daisy Corprew, President Woman's Auxiliary of St. Paul's Church.

MEMORIAL CHURCH OF ST. PAUL.

The corner-stone of the Memorial Church of St. Paul, at Fifteenth and Porter Streets, in the southern part of Philadelphia, was laid by the Rev. Herman L. Duhring, D.D., Dean of the Convocation of South Philadelphia, in the absence of the Bishop of the diocese, on Saturday afternoon, July 28th, at 4 P. M. The church is being erected by Mr. George C. Thomas as a memorial to his father and mother. There was a large attendance of the congregation, friends, and neighbors. The clergy present were the Rev. Edwin S. Carson, minister-in-charge, Rev. H. K. B. Ogle, of the Chapel of the Prince of Peace, Rev. W. Jansen, Jr., of St. Simeon's Memorial Church, and the Rev. John E. Hill of All Saints' Church. After the opening services, which were participated in by the clergy present, and singing by the full robed choir of the parish, which is yet only two years old, the Dean of the Convocation, the Rev. Herman L. Duhring, D.D., laid the corner-stone, the contents of which were first read off by the minister-in-charge. It may be worthy of note that copies of the articles of incorporation and the agreement for the building in 1760 of Old St. Paul's Church, on Third Street below Walnut, were placed in the corner-stone, together with the articles of agreement for the building of this new church.

Addresses were made by the clergy, each of whom spoke welcome words and hopeful ones. The Dean, in his address, commented on the past in Old St. Paul's Church, and his earnest hope that its record as a people's church and a missionary church and a Sunday School church shall be more than repeated in this new enterprise. Judging from the large attendance present at the laying of the corner-stone, it is perfectly evident that in a few years this will be one of the largest congregations and Sunday Schools in South Philadelphia. The placing of a Brotherhood of St. Andrew button in the corner-stone points to the fact that already the Brotherhood Chapter has been amongst the best workers with the Rev. Mr. Carson.

The accompanying architectural sketch of the new church, presented herewith, splendidly illustrates the object sought after by the location of this parish in such a popular and growing neighborhood—the purpose is to reach the people. The ample doorways on all sides show how easy of access it will be for the worshippers. Everything will be on the ground floor, so far as the parish church proper is concerned. The architecture, while in perpendicular Gothic, will be so modified and arranged that a large congregation will always find it a pleasure to worship, as well as to hear the preaching of the Gospel without difficulty. No plaster will be used anywhere. We might say that it is virtually a fire-proof building.

The old homestead north of this church has already been so arranged and adapted that it will answer for parish and Sunday School purposes and choir meetings, and yet the lot is sufficiently large to allow of the erection of a rectory and a new parish building when they shall be needed. No debt is on the ground, all has been paid for, and no debt will be upon the church, and it is hoped that it will be open for public services on Easter Day of next year. The present condition of the parish argues that both Sunday School and congregation, the Guild, the Brotherhood, and all other organizations, will grow and prosper abundantly. The doors will be opened daily for public or private devotions. The rector will be always easy of access.

The young parish, not yet two years old, speaks for its own marvellous growth and vitality in the report just made to the diocesan convention, which contains the following summary for the past twelve months:

Baptisms, adult 4, infants 34, total 38; confirmed, male 9, female 19, total 28; communicants added, new 28, by transfer 24, removed by transfer 3, present number 147; marriages 3; burials 28; public services on Sunday 156, on other days 60, total 216; Holy Communion 52; children catechised every Sunday; Sunday School and Bible classes, officers and teachers 14, scholars 210, total membership 224; other parish agencies, Women's Guild, Young Women's Social Chapter, Brotherhood of St. Andrew, Junior Athletic Association for boys.

PROPOSED MEMORIAL CHURCH OF ST. PAUL, PHILADELPHIA.

AN INTERESTING RELIC.

A special service of interest was held on the Fourth Sunday after Trinity at St. Paul's chapel, Lewisboro, N. Y., in the Archdeaconry of Westchester. The parish church (St. John's) is in the village of South Salem, and the cure has been long served from Norwalk, Conn., by the Rev. Charles M. Selleck. The recent service was in memory of Captain Stephen Betts, a valiant soldier of the Revolution. At the Baptismal office which followed, the bowl used was the identical one from which Captain Betts was himself baptized in infancy. The little robe and cap which he wore were shown.

Captain Betts was a vestryman of St. Paul's parish, Norwalk, and also served as lay reader at the old church, which stood not far from the present St. Mark's, New Canaan. He was a devoted son of the Church and it fell to his family to preserve the old baptismal bowl that stood in the first consecrated church in America. After a hundred and twenty years the sacred basin has come into the possession of the Rev. Mr. Selleck who, through the gift of a friend, expects to have it perpetually surmount a pedestal of inscribed Westchester granite.

A HEROIC FAMILY.

The Richmond (Va.) *News-Leader* says: "Miss Maria Tucker, the young lady who saved Miss Ida Bargamin's life at Virginia Beach yesterday afternoon, is one of a family several members of which have saved lives from the waves at the Beach. Her father, Bishop-elect Beverly Tucker of the diocese of Southern Virginia, living at Norfolk, has rescued at least six people who but for his help would have drowned. Her brother, the Rev. St. George Tucker, now president of the Episcopal Missionary College at Tokio, Japan, has

pulled about a dozen drowning bathers from the waves.

"One of the latter's most dangerous rescues was in the summer of 1898. A young lady had been floated by the man who was with her far beyond their depth. The girl became exhausted and lost her head; her escort had no nerve and swam to shore, leaving her floating alone. From the shore the girl could be seen now and then as a heavy swell lifted her in sight and her cries could be heard.

"Mr. Tucker was sitting fully dressed on the front porch of the Tucker cottage when he saw the girl's perilous condition. Throwing off his coat as he ran to the water, he dashed in, swam out to the girl, and, putting his hand behind her head, pushed her before him through the long stretch of water between them and the shore.

"Miss Bargamin, who is the daughter of C. Y. Bargamin of 1418 Park Avenue, this city, was reported by the last telegram as having recovered from the shock and sickness incident to her rough experience in the surf when the undertow rolled her out last evening."

DEATH OF MRS. FRANK HARDING.

ON FRIDAY, July 29th, there died at Hudson, Wis., Mrs. Frank Harding, for more than thirty years a faithful communicant of St. Paul's Church. Mrs. Harding was born on Whitsun Eve, May 22, 1847, at Stillwater, Minn., being the first white child born on the St. Croix River. She was baptized Addie Laura, and was confirmed later by the Bishop of Wisconsin.

Mrs. Harding was a loyal Churchwoman, and diligent Sunday School teacher, and choir mother, and president of the Woman's Auxiliary, and up to the last the chief embroiderer for the altar. She suffered many years from cancer, and underwent four operations. As the Litany was being said at St. Paul's Church on Friday morning she fell asleep. Two days later, and after the Holy Sacrifice had been completed and the order for the burial of the dead said by the rector, her body was carried to its resting place in Willow River cemetery, by her five sons.

Grant her eternal rest, O Lord, and may light perpetual shine upon her.

MEMORIAL WINDOW RESTORED.

WHEN the new stone church was built in Saybrook, Conn., for the parish of Grace Church, in 1872, the window next the chancel on the north side was presented by the pupils of the Seabury Institute, of which the Rev. P. L. Shepard was principal.

The window was made a memorial of Bishop Seabury, from whom the school was named, and contained a portrait of the Bishop, his seal, the St. Andrew's Cross on a background of Scotch plaid, and a ship flying both the American and British flags, together with an inscription in Latin with the Bishop's name and his title as "Apostle of the New World, and first Bishop of Connecticut," all with a border of thistles.

In process of time the coloring of the window had been dimmed, and some of those interested in the school in former days determined to make an effort to have it restored. An appeal to the old pupils brought a generous response, and the window in more than its original beauty was unveiled at a special service held in the church Thursday afternoon, July 26th, in the presence of a large congregation.

Evening Prayer was read by the Rev. Dr. Samuel Hart and Rev. Melville K. Bailey, after which the prayer of dedication was read by the Rev. Mr. Shepard, formerly rector of the parish as well as of the school, now of Clinton. An address of presentation was then made by the Rev. William Chapin, formerly of Hartford, now of Barrington, R. I., to whose zeal and activity the restoration of the window is largely due, and the rector, the Rev. Herbert L. Mitchell, received the gift with appropriate words. The service was closed with prayers and the benediction by the rector. Another former rector of the parish, the Rev. Jesse Heald of Tariffville, was also present.

The amount contributed by the old pupils in excess of the cost of the work done on the window was, in accordance with their wish, presented in gold to the Rev. Mr. Shepard as a personal gift, after the service. The clergy and visitors from out of town were entertained at tea by Mrs. Henry Hart.

A plate on the ledge below the window bears this inscription: "This window placed in the church at its erection, A. D. 1872, by the pupils of Seabury Institute, founded by the Rev. P. L. Shepard, was by them restored A. D. 1906."

MEMPHIS CONVENTION PROGRAMME, B. S. A.

THE provisional programme for the National Convention, B. S. A., to be held at Memphis, Tenn., indicates that the same will be one of exceptional interest. The subjects for discussion are live topics and questions which will concern all Churchmen as well as the Brotherhood.

The Juniors will be a prominent part of the programme. The speakers include many of the most eminent and eloquent of the Church. At the opening service Thursday, October 18th, Bishop Gailor of Tennessee will deliver the address of welcome. On Sunday, October 21st, Bishops will preach at each Episcopal church in Memphis—Bishops Bratton and Kinsolving having already consented to preach at St. Mary's and Grace Church. On Sunday afternoon a public mass meeting will be held, and at night Bishop Anderson of Chicago will make an address at one of the theatres, and the farewell meeting will immediately follow.

There will be short sessions Thursday, Friday, and Saturday, and the balance of the meetings will be devoted to discussions, conferences, and services. This will be preeminently a laymen's Convention, and all the Churchmen are invited to attend.

Addresses will be made by prominent laymen, including Jas. L. Houghteling, founder of the Brotherhood; H. D. W. English, former president; Courtenay Barber and J. H. Smale of Chicago, E. H. Bonsall of Philadelphia, General Secretary Hubert Carleton, and Travelling Secretaries Shelby, Randall, and McAllister. Other speakers of both the clergy and laity will be announced later.

The annual corporate Communion of the Brotherhood will be held at Grace Church, October 20th. It is being arranged to have, immediately following the Convention, an excursion to Sewanee, Tenn., where the University of the South is located. Approximately one fare for the round trip is authorized by the railroads from all parts of the United States, except from the Pacific Coast.

A Convention Folder has been issued which includes detailed advice regarding railroad rates and Memphis hotel rates which, with other information, can be obtained by addressing Convention Secretary, B. S. A., 1312 Memphis Trust Bldg., Memphis, Tenn.

AN ERA MARKING GIFT.

A CALIFORNIA gift by a California family has opened the way in a signal manner for realizing the new vision which is dawning upon the diocese of California. The block of land bounded by California, Jones, Sacramento, and Taylor Streets in San Francisco included the residence of Mr. and Mrs. William H. Crocker, and the home residence of the late Charles Crocker, now owned by his heirs, both buildings being, before their complete destruction by the fire, well-known landmarks. The historic association of both mansions with the first meeting of the General Convention of the twentieth century in 1901, and the first to assemble on the Pacific Coast will be recalled. The first-named home was at that time occupied by Bishop Potter and the other Bishops and clergy of his party as guests of Mr. and Mrs. William H. Crocker. The other was hospitably placed at the disposal of Mr. J. Pierpont Morgan and his party, including Bishop Doane, by the Crocker family. The block consists of six fifty vara lots and covers 412 by 275 feet. The following have interest in it: Mrs. William H. Crocker holding the title to her home lot in the southwest corner, Mr. William H. Crocker, Mr. George Crocker, Mr. and Mrs. C. B. Alexander, Mr. Templeton Crocker, Miss Jennie Crocker, and the heirs of Mrs. Francis Burton Harrison (who was Miss Mary Crocker), Mr. Francis Burton Harrison, and Mr. Henry T. Scott being guardians of the two minor children, Virginia and Barbara Harrison.. All these have joined in a movement to set apart the whole block as a site for our diocesan and downtown worship and work, and so filially perpetuate the home lot intact for a high use for humanity. The ready methods found by the attorneys and advisers of the heirs of the late Charles F. Crocker, including Mr. Charles E. Green, should not be overlooked. It is too early yet to try to unfold the scope of its use. Indeed time and the utmost care and deliberation will be needed to make good, step by step, the vision it forecasts for the diocese, so stimulating and cheering, especially at this time. Obviously there must be due counselling at every stage, and our Church people will be kept informed of every step of progress as the many important matters to be considered have their attention in their order. Suffice it now to catch a few of the outlines of that engaging vision. It is a true "sky-line" site for a great Cathedral, a Cathedral where God's "honor dwelleth" in worthy appointments for His worship; a House of Prayer always free and open, with frequent sacraments and daily services, permanently fixed in that section of the city which must more and more be affected by the "uptown movement" of congregations; a centre of fulfilment of the Church's prayer, "Grant that by the operation of the Holy Ghost all Christians may be so joined together in unity of spirit and in the bond of peace that they may be an holy temple acceptable unto Thee."

Suppose such a building is placed on the higher part of the block towards Jones Street, well elevated, with halls and committee rooms for the convention and house of Church women underneath. We can further picture, say in a spacious quadrangle with an inner court (which might well bear the name "Crocker Court," centering round some shaft or tablet noting the gift) other central diocesan buildings, chapter house, clergy houses, Bishop's house, making it the clergy headquarters for our various city and missionary agencies, such as our Seamen's mission, Chinese and Japanese missions, Cathedral missions, and other institutions closely allied.

All this of course means many large responsibilities looming up. But this era-marking gift of such a matchless site for our vision need but the higher challenge to a courageous cheer to meet them as they are unfolded. IN 1896 the Bishop and Standing Committee were "constituted a committee to consider the whole matter of a Cathedral organization, and to take such steps in the matter from time to time as may seem to them wise and expedient." While as a "Bishop's Seat," a Cathedral belongs to the whole diocese as does the Bishop, Grace Church vestry have already taken action cordially approving the general project of a merger into a true "Grace Cathedral," and

appointing a committee to confer with the Bishop and Standing Committee as to some method of such a merger which will interpret the fond traditions of the parish into this larger expression. Endowments must be built up as well as funds for building. The best architectural skill must be applied to combine Coleridge's "infinity made imaginable" of Gothic architecture and new San Francisco structural axioms to suit skylines to site in a way worthy of both Church and civic pride. It may be now said that to assure this, steps have already been taken looking to collaboration between old world and local skill. Recent occurrences have certainly now brought "A. I." steel structure legitimately within the range of the rays of any "Lamp of Truth." Then to secure a workable Cathedral organization locally adapted to American conditions, will itself need no little time and research, though in this we shall have the advantage of full and recent studies and statutes in Albany, New York, and Washington, and other very practical centers of Church life. But it only needs the faith of the diocese to rise to this scale of greater things for us to veritably date from our disaster a new era of demonstration that "the right hand of the Lord bringeth mighty things to pass." And if our good friends in the East act upon the noble initiative of the Board of Missions, acting as a Board of Promotion, in New York, of which we spoke in the last number of the *Pacific Churchman*, and put us on our feet again, building up promptly and strongly all our waste places, and our committee in the East: Messrs. Gallwey, Lathrop, and Parsons are having a most cordial reception —it would appear as a timely incentive to them, for us to have such a new site on which "to plant our feet" presented us by a California family, and that too, a family among the very heaviest recent losers in San Francisco.

Whatever be the ultimate plans for a "city beautiful" for the new San Francisco, it is not difficult to read the prophecy of public use perpetuating undivided the notable California Street home lots of leading early Californians, as the Stanford, Hopkins, and Fair lots. May we not use this gift to stand out as a San Francisco feature for religion and philanthropy as our great steel hotels and business blocks attest our other civic progress? And be it ours in prayer and power to make it all monumental of the fond family ties and munificence of those who devote it to this high purpose, and as well of the great heart and help of our Church throughout the land, and of a new and more blessed type in personal and diocesan character of "the kingdom and patience of Jesus Christ." WILLIAM F. NICHOLS.

NEW ALTAR BLESSED.

A MAGNIFICENT ALTAR was dedicated on the Eighth Sunday after Trinity at St. Elisabeth's Church (the Rev. William McGarvey, D.D., rector), by the Right Rev. William Walter Webb, D.D., Bishop Coadjutor of Milwaukee, who was the second rector of the parish, succeeding the late Rev. Henry Robert Percival, D.D., the founder of the parish. The altar and reredos are in "English-Italian" and "American Pavanazia" marbles, with carver caps and ornaments in caen stone, gilded. The tabernacle is of white Alabama marble with gilded ornaments and the door is of bronze, made in Paris, gilded and contains precious stones, and a Latin cross with *Agnus Dei* in centre. The subject of the large painting in the reredos is "The Resurrection and the Four Evangelists," copied by Eugenio Capelli, of Florence, especially for St. Elisabeth's Church, who has painted a number of other pictures for this church. The original of the altar piece is in the Pitti Gallery, Florence, by Fra Bartolomeo. The inscription on the pediment is *D. O. M. sub Invocatione S. Elisabeth.* The first design for the altar was drawn by the Rev. Fr. McClellan, one of the priests connected with St. Elisabeth's, and Messrs Bailey & Bassett were the supervising architects. The marble work was done by Sharpless & Watts. Some five hundred members and friends of the parish contributed towards this altar, many of its parts being special memorial gifts. The pilasters and gradines were given by the Sunday Schools of the parish, who have raised over $600 for the same during the past year. The total cost is $2,600. The music at the High Mass was Stainer in F and the celebrant the Rev. Fr. Lobdell. The preacher was Bishop Webb. The chaste beauty of St. Elisabeth's Church is greatly enhanced by this wonderfully beautiful altar.

BISHOP AVES PROVES A HERO.

A PRESS DISPATCH from Houston, Texas, of August 5th, says:

"The Right Rev. H. D. Aves, Episcopal Bishop of Mexico, leaped headforemost into twenty feet of water at Seabrook, on Galveston Bay, to save a drowning boy, Paul Graham, aged 19. Bishop Aves, sitting on the veranda of his summer residence overlooking the bay, saw the boy's plight, and without a moment's hesitation, clad as he was in a white duck suit, ran out to the end of the pier and plunged in. With a few vigorous strokes he reached the boy as he was going down the third time. He seized the limp form and held him until Captain Baker, who had followed him, arrived and the two swam ashore with the body. Every sign of life was gone and the onlookers said the boy was dead, but the Bishop knew something about resuscitation and within half an hour the boy was revived and out of danger."

A VALUABLE GIFT.

DURING a recent visit of the Rev. Harold Morse, of Marlborough, N. Y., to his former parish of the Church of the Mediator, Morgan Park, Ill., he was presented with a beautiful gold watch, engraved with his monogram and on the inside of the case with the words: "Presented as a token of love and esteem to our former rector, the Rev. Harold Morse, by his many Morgan Park friends, July 26, 1906."

CONCORD SCHOOL BUYS ESTATE.

PAPERS have gone to record conveying title to the home estate of William H. Hunt located in Monument Street, Concord, Mass., to the Concord School. This is one of the most attractive estates in that historic town. Located on the top of the Punkatasset Hill it commands an extensive view of the surrounding country. The land runs from Monument Street in a gentle slope to the Concord River. The estate comprises a mansion house of fourteen rooms, large stable and out-buildings; twenty acres of well-tilled land, hundreds of rare fruit trees of many varieties. It adjoins the estate of Dr. Cheney, on which a magnificent dwelling is now being erected. It is the purpose of Mr. Eckfeldt, who, at present, conducts the Concord Preparatory School in Woods Street, Nashoba Park, to convert the mansion into a modern private school building. The price paid was $18,000. This property adjoins the beautiful farm of the Rev. Dr. Hutchins, where the General Convention of 1904 was entertained.

CHATHAM, VA, SCHOOL TO BE REBUILT.

ACTIVE effort is being made to raise enough money to build on much larger lines the Chatham Episcopal Institute, which was burned to the ground on February 17th of this year at Chatham, Va. The school was especially meant to give a chance to white girls, ambitious and earnest, whose circumstances excluded them from the advantages of expensive schools.

In 1894 the trustees began the school on a small scale in a rented house. Since that time by active efforts $22,761.84 has been raised from different sources. Out of this sum was purchased 125 acres of woodland, fields, pastures, gardens, and groves. A small house was built and to this house, from time to time, five additions were made. When the fire came, therefore, in last February, there was standing a frame structure, quite well equipped, with a capacity for a corps of teachers and 100 boarding pupils. The school had just reached a point where it was prepared to do fine work when calamity overtook it. And on this fine property, costing $29,260, only $5,000 was owing.

On June 7th the school closed its twelfth annual session. During the whole existence of the school, 925 pupils have matriculated and 34 have graduated. Most of the graduates are teaching, with credit, in private and public schools in the country districts of this and other Southern States. All of this good work would have been brought to a sudden close by the fire but for the kindness of the people of Chatham. For within twelve hours from the beginning of the fire, the largest dwelling in the town was offered by its owners free of charge to the end of session. Many rooms in nearby houses were in like manner turned over to the school, and on the fourth day after the fire, including Sunday, the school was reopened in its temporary quarters and its work continued, with a loss of only about 15 pupils out of a total of 125. The conduct of the girls and their parents in nearly every instance were most commendable, sympathetic, helpful, and encouraging. This, with the generous hospitality and kindness of the people of Chatham alone made this quick resumption of the school's work possible.

The trustees are now planning to erect as soon as possible a set of buildings which, with heating, lighting, and equipment, will cost $100,000. First of all, they desire to put up the academic building, which will cost about $40,000. But as they have on hand, after paying all debts, only $12,000, the rest of the needed sum must come from subscribers.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Contract let for New Church—New Church Completed.

A CONTRACT has been let for a new church at Fulton, to cost $1,800.

THE NEW church at De Vall's Bluff has been completed, at a cost of $2,000.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Baptisms Before Marriage—Holiday Items—Dr. Du Moulin Considering.

AN UNUSUAL experience has been that of the Rev. Otho W. Gromoll of St. Joseph's mission, West Pulman. Of four couples recently coming to him to be married he has in each of the four cases baptized the man (after preparation) before administering Holy Matrimony. Mr. Gromoll is among those faithful priests who believe that an unbaptized person (*i.e.*, a heathen) is incapable of receiving the sacramental grace of Holy Matrimony, and acts upon such a belief. This is in keeping with the exposition of the Catholic Faith at St. Joseph's.

THE REV. J. H. EDWARDS, rector of the Church of Our Saviour, Chicago, is spending part of his vacation at Petoskey, Mich.

ST. PETER'S HOLIDAY HOUSE at Lake Bluff, Ill., which is conducted by St. Peter's

Church, Chicago, is carrying on a splendid Fresh-Air work this summer. During the month of July over one hundred people were given summer outings. The house which has been used for the past two years has been loaned by Mr. F. W. Cornish, who is Mayor of Lake Bluff and also one of St. Peter's congregation. Before another season, however, St. Peter's will build their own permanent house at Fox Lake. This excellent work is without doubt the only parish undertaking of the kind in the West.

THE REV. FRANK DUMOULIN, rector of St. Peter's Church, Chicago, has acknowledged the call from Bishop Mills and the vestry of St. George's Cathedral, Kingston, Canada, to be Dean of the diocese of Ontario and rector of St. George's Cathedral, and has asked for time to consider the matter.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Interesting Reminiscences—Memorial Address—Memorial Tablet.

A WORK compiled by Gerald Fothergill of London, which was published in 1904, contains a few items of interest to Connecticut Churchmen:

"Introduction to List of Ministers and Schoolmasters of the Church of England who went to the Western Colonies, having received a bounty of 20 pounds from the king in order to defray the cost of passage.

"Amongst the more eminent names of the ministers who received the bounty are . . . Aaron Cleveland, ancestor of ex-President Grover Cleveland."

"Tyler, John, Connecticut, June 30, 1768. Money book, 51-79."

Mr. Tyler was ordained by the Bishop of London in June, that year. He was the rector of Christ Church, Norwich, from 1769 until his death in 1823. Mr. Tyler officiated (no other clergyman being present) at the funeral of Bishop Seabury.

Mr. Cleveland was a Congregational minister, at Haddam, but was ordained by the Bishop of London in 1755. He had been requested to become the missionary at Norwich and Groton, but was appointed by the venerable Society to work in Delaware. Going to his new field of labor, he was taken ill while returning for the removal of his family. He had reached Philadelphia, and there died, at the house of Dr. Franklin.

THE REV. NELSON POE CAREY, rector of Christ Church, Norwich, chaplain of the State Firemen's Association, made a memorial address in commemoration of deceased members, at the recent annual meeting at New Haven.

IT IS announced that in St. James' Church, Greenfield, Mass., is a tablet in memory of Henry Wilson, the first organist of the present church, which was erected in 1848. Mr. Wilson will be remembered by many as long a resident of Hartford, and a well-known composer of Church music. He was a communicant of Christ Church, and served for many years as organist of the parish. Under him the choir attained a high degree of excellence, and a wide reputation. Mr. Wilson died in Hartford in 1878.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Work Commenced on Pro-Cathedral.

THE WORK of tearing down the old brick building at Superior Street and Twentieth Avenue east, was started yesterday. The building was formerly used as a car barn, but in late years has been occupied by the congregation of Trinity chapel.

Theodore Nauffts has a contract calling for the completion, by the Christmas holidays, of the new pro-Cathedral, of red Fort Wayne sandstone, on the same site.

Services will be held as usual in the old chapel until the new building is completed.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Third Year of Rectorship.

THE REV. F. H. RICHEY, on the completion of his third year as rector of St. Mark's Church, Palatka, left upon his vacation, August 1st. In leaving, friends in his parish presented him with a purse for his journeyings while away.

A salaried organist has been installed at St. Mark's, and the music always kept at a high standard. The "Daughters of the King" have an active chapter in the parish and have proved of great aid to the rector. In the autumn, three missions will be included within the parish of St. Mark's, beginning October 1st, 1906.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Memorial Cross.

ON THURSDAY morning, July 19th, the Rev. S. B. Eshoo, minister in charge of Christ Church, Berwick, Pa., assisted by the Rev. Harry K. B. Ogle, curate in charge of Prince of Peace Chapel, Philadelphia, celebrated the Holy Communion and preached at St. Gabriel's Church, Coles Creek, Pa. At this service, a beautiful solid brass cross was blessed and placed upon the altar. The cross was given by friends and members of this congregation, in loving memory of Miss Euphelia Berard, who died on June 13th, 1905. Miss Berard and her family were largely instrumental in the building and maintaining of St. Gabriel's Church.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Presentation of a Purse of Gold.

ON SUNDAY, July 29th, at the close of the evening service, Mr. H. S. Walter, warden of St. George's, on behalf of the parishes of St. John and St. George, presented a purse of gold to the Rev. R. O. Mackintosh, in charge of these parishes. In making the presentation, Mr. Walter, in a very felicitous manner spoke of the unity existing between pastor and people and of the great success which from the first had attended Mr. Mackintosh's labors, and trusted that for years to come he would be with them. As an appreciation of the work thus ably done and of the high esteem in which Mr. Mackintosh was held, he begged to offer the purse to enable him to take a vacation at his old home in Canada, for which he left the following Wednesday.

During Mr. Mackintosh's absence the services will be in charge of a visiting clergyman.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Resignation of Dr. Danker — St. Andrew's, West End, Given up.

THE REV. DR. ALBERT DANKER finished his rectorship at St. Luke's Church, Malden, on the last Sunday in July, at least it was the last time he officiated, for his recent resignation does not go into effect until September 1st. Dr. Danker has been at St. Luke's for nearly twelve years and as a priest of the Church his ministrations cover a period of 42 years. After a few months' rest it is Dr. Danker's purpose to continue in active fields of labor, though in other lines. During August, Dr. Danker will officiate in the Church of the Incarnation at Brooklyn, N. Y., where one of his sons, the Rev. Frederick H. Danker, is curate. Meantime this same son will officiate at St. Luke's, Malden. In taking action on Dr. Danker's retirement, the parishioners of St. Luke's prepared suitable resolutions in which the rector's long service, his unceasing good work, his zeal, and his scholarly attainments were fittingly recognized. Regret also was expressed at his retirement.

It is of special interest that Dr. Danker has two sons in the priesthood. The eldest, the Rev. Walton S. Danker, is curate at the Church of the Messiah, Brooklyn, of which he now is in charge, while the rector is in Japan.

IT IS NO NEWS to local Church people that St. Andrew's Church in the West End of Boston was to be given up as a mission of Trinity Church. The future course of the parish was dependent upon what disposition could be made of the property. Now a purchaser has beeen found and the property goes into the hands of the Francis E. Willard Settlement which with an equipment much larger than before, will be able to

President Hadley
of Yale University

Recently Said:

"If a man's purposes and ideals are such that he is seeking to attain them for himself at the expense of his fellow men, they are pagan ideals * * *

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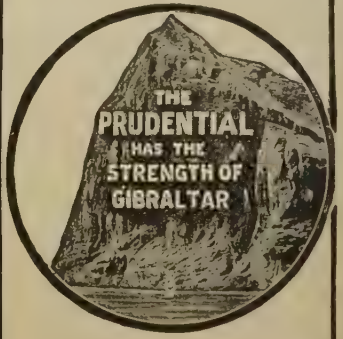

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minister in a larger sphere. As for the future of the Rev. Reuben Kidner it is understood he will resume his place as one of the staff of clergy at Trinity Church, for Mr. Kidner long ago was curate of this parish in the days of Phillips Brooks. It is with great regret that St. Andrew's Church is given up. The character of the neighborhood has so changed that there is little opportunity for adding to the Church's fold in the West End. For the most part the district is Jewish with a sprinkling of the Roman Catholic element.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Marriage of the Bishop in Prospect.

FORMAL announcement is made that the Rt. Rev. Theodore Bratton, D.D., Bishop of the diocese, is soon to take unto himself a bride in the person of Mrs. Gass of Abbeville, S. C. The ceremony will be performed by Bishop Nelson of Georgia, assisted by Dr. Du Bose, at Sewanee, on August 15th. The Bishop of Mississippi is a widower, his former wife having died soon after his coming to Jackson two or three years ago, leaving a family of small children.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Rebuilding of St. Andrew's, Detroit.

WORK of gathering funds for the rebuilding of St. Andrew's Memorial Church, Detroit, which was ruined by fire the Thursday before Easter, will be prosecuted vigorously from the first of next month; and it is believed that the necessary amount will be realized in time for building operations to begin this fall.

Bishop Williams is now on his vacation at Mackinac and will return the first of September. He then will take personal charge of the canvass for funds. The rebuilding of the church has been Bishop Williams' dearest object ever since the fire, on account of the edifice being a memorial, and the only considerable one, to the late Bishop Harris.

On investigation it has been found that, not only the tower, but a large part of the walls of the church, will have to be torn down. The inner stones have been badly damaged by the fire. The outside stone nearly all can be used again. They will be marked and put back as nearly as possible in the same position.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Improvements at Milford.

THE CHURCH OF OUR SAVIOUR, Milford, the Rev. Raymond M. Dow Adams, rector, is rejoicing in a great step toward the completion of its architectural designs. All of the woodwork of the vestibule, nave, and chancel has been dressed, preparatory to the installing of new pews, pulpit, choir-stalls, and lectern, which have just been put in place. The furniture is of a very dark oak finish, waxed, pew-ends carved with quatre-foils, incised; and the same design is the prominent feature of the pulpit and lectern-screen in their openwork ornamentation. The heavy, oak altar has been redressed to agree with the new work. The patterns of all are simple, artistic, and solid.

A more elaborate musical programme marked the formal recognition of this advance, on Sunday morning, August 5th. At this service, a set of green hangings recently purchased, and a heavy brass altar cross just presented were first put in use. The cornerstone of the church was laid in 1901, and the building is, very properly, of Milford, N. H., granite.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Personal Changes.

THE BISHOP of North Dakota has appointed the Rev. Edgar Jones, for two years missionary at Lisbon, to take charge of the Wahpeton mission field. Lisbon will be placed in charge of the Rev. F. A. Shore, deacon.

THE REV. H. L. BURLESON expects to leave Gethsemane Cathedral, Fargo, N. D., the first of September to assume his duties at the Missions House as assistant during the absence of Dr. Lloyd.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Resignation of the Rector at Conshohocken—Work at the Church Training School—Personals—Choir Outing.

THE REV. HERBERT J. COOK, D.D., for the past eleven years rector of Calvary Church, Conshohocken, closed his labors in that parish August 1st, with many expressions of regret on the part of parishioners and neighbors. Three hundred and eighty-five adults and children have been baptized; 223 persons presented for Confirmation. The present communicant list is 350. The total sum of $82,344 has been raised for all purposes, besides numerous memorial gifts.

WHEN the Church Training and Deaconess House, Philadelphia, closed early in June, a most successful year's work ended. A class of five graduated, of which one has gone to China to be a missionary, and the others as parish workers at home. The present senior class, numbering fifteen, is recruited from all parts of this country and includes a Chinese lady from Honolulu, who expects to go to work among her own people in China.

THE FIRST VESPERS of the Feast of the Transfiguration was observed at the Church of the Transfiguration (the Rev. Fr. Roche, rector), on the Eighth Sunday after Trinity. On August 6th at the Solemn High Celebration, the Archdeacon of Fond du Lac (the Rev. Sigourney W. Fay) was the preacher. Fr. Roche has just returned from a trip abroad, greatly improved in health.

THE LOT which was purchased for a new Church of the Mediator in West Philadelphia, upon which the Standing Committee re-

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To Change from Coffee to Postum.

"Postum has done a world of good for me," writes an Ills. man.

"I've had indigestion nearly all my life but never dreamed coffee was the cause of my trouble until last Spring I got so bad I was in misery all the time.

"A coffee drinker for 30 years, it irritated my stomach and nerves, yet I was just crazy for it. After drinking it with my meals, I would leave the table, go out and lose my meal and the coffee too. Then I'd be as hungry as ever.

"A friend advised me to quit coffee and use Postum—said it cured him. Since taking his advice I retain my food and get all the good out of it, and don't have those awful hungry spells.

"I changed from coffee to Postum without any trouble whatever, felt better from the first day I drank it. I am well now and give the credit to Postum." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

PURE AT THE SURFACE

Milk is the chief article of food in the sick-room and hospital. Every physician and nurse should know the source of supply before ordering in any form. It is not enough to know that it comes as "country milk." Borden's Eagle Brand Condensed Milk, the original and leading brand since 1857.—Integrity and experience behind every can. 5

Helpful Aids for Sunday School Workers

The Churchman's Manual of Methods

A Practical Sunday School Handbook for Clerical and Lay Workers.

By ALFORD A. BUTLER, D.D., former Warden and Professor of Religious Pedagogy in Seabury Divinity School. Cloth, $1.00 net. Postage 10 cts.

The author is one of the first authorities on Sunday School work and instruction in the American Church. His book is intensely practical.

A Sunday School Kindergarten

A Practical Method of Teaching in the Infant Room. By the Ven. A. C. HAVERSTICK, Archdeacon of the Aroostook, Diocese of Maine. Price, 75 cts. net. Postage 5 cts.

Chapters, illustrated with many diagrams, on The Room, Teachers, Order of Exercises, The Music, Drills, The Catechism, Table Work, Oral Teaching, The Church Year, Rewards of Merit, Missions of the Church, Visiting.

The Catechist's Handbook (Method of St. Sulpice)

By the Rev. J. NEWLAND-SMITH, M.A., assistant diocesan inspector of schools for the Diocese of London. Cloth, $1.20 net. Postage 7 cts.

Chapter heads: The Officers of the Great Catechism, Place and Plan of the Great Catechism, The General Scheme of the Catechism, The Questioning, The Introduction and the Analysis, The Gospel, Homily, and Secondary Exercises, Quarterly Festivals and Prizes, The Enrolment of Members and Keeping of Registers, The Little Catechism, The Relation of the Catechism to the Sunday School, The Organization of Sunday School in Parishes where a Catechism is deemed impractical, Discipline, The Catechism of Perseverance, Clubs and Week-Day Catechisms. Appendices: Schemes of Instruction, Books Useful to the Catechist. Illustrations: Ground Plan of a Church, Catechist's Plan, Facsimile of Blackboard Picture.

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used permission to build, has been transferred to the Church of the Holy Apostles.

A FINE PICTURE of the late Hon. G. Harry Davis, Judge of the Court of Common Pleas of the County of Philadelphia and First Vice-President of the General Council of the Brotherhood of St. Andrew, has been presented to the Executive Committee of the Philadelphia Local Assembly by Mr. Albert S. Haeseler, a member of the Transfiguration Chapter, No. 537. It will be hung in Room 11 of the Church House, Philadelphia. A similar photograph was presented to the Boston office.

THE CHOIR of St. Timothy's Church, Roxboro (the Rev. Robert E. Dennison, rector), have been in camp at Brielle, N. J., under the care of the Rev. Martin S. Stockett, curate of St. Timothy's, during the week of August 5th, 1906.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Children's Hospital.

THE Children's Hospital has recently been enlarged, and a new wing and chapel were built some little time ago, and this is without doubt one of the best equipped and one of the best managed of institutions for children, not only in Cincinnati, but in this country. Children of all creeds and of all nationalities, irrespective of the color-line, are treated entirely free of any charge. Children between the ages of one and fifteen years, suffering from acute or chronic disease, or convalescent from long illness, requiring medical or surgical treatment, are admitted. Dr. Otis L. Cameron examines city applicants for admission to this children's hospital, his address being 18 East Ninth Street. Applications for admission from outside the city are to be made to the superintendent at the hospital, on Locust Street, Mt. Auburn. The object of the Episcopl Children's Hospital is to provide medical and surgical aid and nursing for sick, infirm, and disabled children, and to instruct and train suitable persons in nursing and attending upon the sick. It will be a surprise to the general public to learn that the lady managers are hoping soon to establish a "Training School for Nurses" at this hospital on Mt. Auburn, which is under the auspices of the diocese of Southern Ohio.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Mid-Summer News.

THE MID-SUMMER meeting of the Brotherhood of St. Andrew in the diocese took place in the Pinckney Memorial Chapel, St. Matthew's parish, Prince George's County, of which the Rev. C. J. S. Mayo is rector. There was a pleasant evening gathering in the pretty country church on July 16th, and two addresses made. The first by Mr. Wm. H. Singleton of St. Michael and All Angels' parish, Washington; its subject being: "Memphis, 1906—Washington, 1907," referring to the National Conventions to be held in those years; the second on "The Country Rector's Need of the Brotherhood," by the Rev. Henry C. Parkman, rector of St. Thomas' parish, Prince George's County, Md.

THE CLERICUS of southern Maryland met in Mechanicsville, St. Mary's County, on July 18th. After the transaction of business, an interesting paper on the Uganda Mission, the scene of the great work of Bishop Tucker of the Church of England in Africa, was read by the Rev. George Groves, rector of King George's parish, opposite Mt. Vernon.

ST. LUKE'S CHURCH, one of the old buildings of the early days of the last century, and situated in the village of Bladensburg, has recently been thoroughly repaired and greatly improved in appearance. The windows have been restored, the walls decorated, the chancel rail and pews polished, floors carpeted, and a new porch built, the whole presenting a great contrast to its former rather delapidated look. This is the parish church of St. Matthew's mentioned above, the Rev. C. J. S. Mayo, rector.

ANOTHER suburban church which has recently received a gift adding to its tasteful appearance, is Christ Church, Kensington. It has been enclosed by a handsome fence of cedar posts and ornamental wire, a memorial of Mrs. George Kennedy, one of the first and most earnest members of this church. In the midst of its large and beautifully improved grounds, Christ Church is an ornament to the village—it is a mission of Trinity Church, Takoma Park, the Rev. David Barr, rector.

DURING this summer, there have been an unusual number of deaths among well-known business men and citizens of Washington, several of whom have also been prominent Churchmen. Among these, Mr. Walter H. Burdette, who passed away in July at the age of 78, was long a vestryman, and the treasurer of the Church of the Ascension, and was one of the founders of the Church hospital for the Eye, Ear, and Throat, and connected with various charitable organizations. The funeral service was conducted by the Rev. Clement Brown, rector of the Pro-Cathedral Church of the Ascension, and Chaplain Charles C. Pierce, U. S. A., and the choir boys of the Ascension sang the favorite hymns of the departed Churchman.

CANADA.

News from the Dioceses.

Diocese of Ontario.

IT WAS announced, July 30th, that the Rev. Frank Du Moulin, LL.D., of St. Peter's Church, Chicago, had asked for a fortnight's time to consider, in view of the offer made him of the position of rector of St. George's Cathedral, Kingston, and Dean of Ontario. The Rev. Mr. Du Moulin is spending his vacation at Muskoka. He is a son of the Bishop of Niagara.—AT A Confirmation held at Wolfe Island, July 11th, it was noticeable that the number of male candi-

A WINNING START

A Perfectly Digested Breakfast Makes Nerve Force for the Day.

Everything goes wrong if the breakfast lies in your stomach like a mud pie. What you eat does harm if you can't digest it—it turns to poison.

A bright lady teacher found this to be true, even of an ordinary light breakfast of eggs and toast. She says:

"Two years ago I contracted a very annoying form of indigestion. My stomach was in such condition that a simple breakfast of fruit, toast, and egg gave me great distress.

"I was slow to believe that trouble could come from such a simple diet, but finally had to give it up, and found a great change upon a cup of hot Postum and Grape-Nuts with cream, for my morning meal. For more than a year I have held to this course and have not suffered except when injudiciously varying my diet.

"I have been a teacher for several years and find that my easily digested breakfast means a saving of nervous force for the entire day. My gain of ten pounds in weight also causes me to want to testify to the value of Grape-Nuts.

"Grape-Nuts holds first rank at our table."

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THE new domestic science equipment at the Woman's College, Jacksonville, Illinois, will provide for a two years' course, to prepare young women thoroughly as teachers of home economics in other schools, and also for shorter and special courses suitable for students generally and for housekeepers. The College has been fortunate in securing to organize this department, Miss Alice M. Gunn, B.S., a post-graduate of the Michigan Agriculture College and a woman of successful experience in the work.

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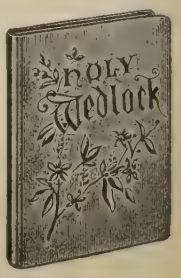
3rd. A blank page, handsomely decorated, entitled "Bridal Party."



This page is intended for all the signatures of the Bridal Party.

4th. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

5th. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½ x 7 inches, gold lines around the pages. Bound in three styles of covers.

No. 1.—"Holy Wedlock," heavy parchment cover, in envelope, net 50 cents.

No. 2.—"Holy Wedlock," bound in white leatherette, title of book in gold, boxed, net 75 cents.

No. 3.—"Holy Wedlock," soft white kid, in box net $2.00.

The Rev. Bert Foster, D.D., writes: "It is by far the most satisfactory book of the kind that has ever come to my notice; and in binding, print, paper, and general appearance in every way acceptable to Parson and Bride, and a marvel of cheapness, which to many is of importance."

Rev. Edwin S. Hoffman writes: "I want to congratulate you on your very handsome production. It by far excels anything on the market known to me."

The *Pacific Churchman* says: "This is very markedly the most Church-like of these reproductions of the Marriage Office. The clear black type is a very good imitation of the old Books of Devotion, and it is rubricated. The Certificate is blazoned in crimson and gold, but without the least suggestion of gaudiness. Any bride may be thankful to have such a memorial of her marriage."

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dates was greatly in excess of the female. Bishop Mills gave the candidates some practical advice.

Diocese of Quebec.

Bishop Dunn has been making his triennial visitation of the Labrador coast, during the month of July and the early part of August. He also visits the Gaspé coast on his return. He has been enabled to make the sea trip this year on the Dominion steamship *Princess*, through the kindness of Commander Wakeham. The Bishop asked to be remembered in prayer through all the parishes during the time of his absence. In a letter from the assistant missionary on the Labrador coast, Mr. Plaskett, he speaks of the help and inspiration it has been to him in holding services in out of the way settlements, to hear the way these people, who so seldom see a clergyman, join in the services. He says, too, he has never heard anything like the heartiness with which all join, and in the singing.

Diocese of Montreal.

All Saints' Church, Montreal, which was closed two months for repairs, was reopened with special services, Sunday, July 29th. The Rev. G. Osborne Troop of St. Martin's, preached in the morning and the Bishop Coadjutor in the evening. The greater part of the cost of repairs has been paid.—Prof. A. Dougados, B.A., University of France, has accepted the position of headmaster of Sabrevois College.—The secretary of the Colonial and Continental Church Society, the Rev. J. D. Mullins, passed through Montreal, July 28th, on his way from England to visit the missionary stations in Canada supported by the Society. During his brief stay in the city he was able to visit some of the Church institutions, accompanied by the Bishop Coadjutor, the Rt. Rev. Dr. Carmichael, and was entertained at the Windsor Hotel by the corresponding committee of the Colonial Church and School Society. He will return to Montreal, on his way home, in September.

Diocese of Niagara.

The 30th anniversary of St. Mark's Church, Hamilton, is to be celebrated in September. The rector, the Rev. Canon Sutherland, has been thirty years in charge of the parish.

Diocese of Ottawa.

The special services at St. Margaret's Church, Cumming's Bridge, July 20th, were very well attended. The preacher was the Rev. J. Cooper Robinson, returned missionary from Japan. The collections were given to the General Missionary Society.

Diocese of Kootenay.

Efforts are to be made to raise the needed funds for the endowment of the bishopric as it was agreed by the Synod that a resident Bishop is urgently needed. At present the diocese is administered by Bishop Dart of New Westminster. Appeals will be made for the purpose in England and in eastern Canada. There are seven parishes in the diocese vacant, some of which are self-supporting.

Diocese of Moosonee.

Bishop Holmes held an ordination in St. John's Church, Chapleau, July 5th, when the Rev. W. L. James was ordained to the priesthood. The new church at Chapleau is to be begun very soon.

MEXICO.

Items from the District.

After six months' labor, holding services each month in private parlors, the wardens and vestry of the Church of the Nativity, Jalapa, State of Vera Cruz, have secured a chapel in the basement of a large private house. It is 31 feet long, 14½ feet wide, and 15 feet high, with tiled floor and three windows. A raised chancel 8x14½x1 feet, and a neat altar, with oaken cross, makes all very Churchly. Twelve benches of varnished pine, with prayer stools, and book rests, each to seat four persons, are placed, six a side, with aisle between, up the centre; giving ample accommodation for 48 people. The chancel is nicely carpeted with a red and black felt, and the prayer stools are similarly covered. Electric lights, ten in number, have been installed, and on Sunday, July 15th, Fifth after Trinity, the first services were held in the chapel, consisting of Matins, sermon, and Holy Communion at 10:30 A. M., and Evensong, with sermon, at 5 P. M., large congregations being present, and the offerings amounted to $17.50. A lectern, prayer desk, dossal, etc., are soon to be added. This is the only Episcopal chapel south of the city of Mexico; the other places of meeting being in private residences. Our whole membership at Jalapa is not more than fifty, including children, so it is highly to their credit to have succeeded so well in six months. They have spent $154 on the little chapel this last month, besides paying their Convention assessment of $15, and $25 a month to their mission priest.

Miss M. T. Bois of New York has donated $5 (gold) to assist in purchasing a Communion set for the Church of the Advent, Puebla.

The Rev. G. L. L. Gordon, in charge of the Puebla district, is to inaugurate a monthly service at Orizaba, V. C., on Sunday, 29th inst. At first the service will be held in the Methodist chapel, but if a sufficient number of our own people are found to be in the city, an effort will be made later to secure a place for ourselves.

Sickness is a Retreat. We are cut off from outside things, we are much alone with God.

The Church gives great prominence to the thought that all sickness is distinctly sent by God in the way of fatherly correction: "Whatsoever this sickness is, know you certainly that it is God's visitation." "Take therefore in good part the chastisement of the Lord." "We should patiently, and with thanksgiving, bear our Heavenly Father's correction, whensoever by any manner of adversity it shall please His gracious goodness to visit us."

Undoubtedly, the illness may have sprung from one of many causes, but the Church bids us look deeper, through the immediate instrument, to the One who used it for His purpose of love. At once then the sickness is lifted up to a higher level, it is a blessing, or the offer of a blessing, sent by God. It is a holy thing, to be treated with reverence, used with diligence.—*Canon Williams.*

Peace is "the tranquility of order." It is the abiding sense of God's presence and might within us, against which the troubles of life beat without power, and break without overwhelming. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Calm in the presence of God, calm in full submission to God's merciful ordering; and, when tie after tie is snapped, and the golden threads which bind us down to earth are cut away one by one, in the great severance of death itself, still—Peace.—*Canon Newbolt.*

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It is a book for the Rector and a book, too, for the Teacher.

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FRESH SUGGESTIONS and analogies are continually being brought to light by the discoveries of Natural Science to illustrate the Scriptural doctrine of a resurrection into changed conditions of life. "It is sown a natural body; it is raised a spiritual body" are the words which St. Paul employs in his great argument on the Resurrection. They are applicable alike to Christ's resurrection and our own. It seems an obvious deduction from what is revealed to us in Holy Scripture that each believer in Christ who is counted worthy to attain the resurrection of the dead will, in his measure, enter upon an infinitely extended sphere of activity in which a glorified body will be the unfettered organ of his redeemed and purified soul. Little as we know for certain of the conditions of future existence, it is at least clear that the incompleteness of being which death produces by separating the soul from the body cannot be the final destiny of man. —*Selected.*

MAKE a distinct offering of your trial to God, an offering for Christ's sake—and then it will be really blessed to you.

Some offer to God their health, strength, and energies. You at least may offer up your ill-health and weakness to Him, a much better thing to do than to be merely resigned. Resignation *may* bring cheerfulness to the soul, but the other is a surer way, I am convinced. Therefore I say, *try it.*

God is proving us all along our course by the very disappointments He throws in our path. If we take them cheerfully—nay, I will say it, *thankfully*—we are standing the "proving," and gradually becoming fitted, or at least less unfitted for heaven. God looks rather for what we are than for what we do.—*Life of Bishop Chauncy Maples.*

"IN SICKNESS we come into God's great world of pain." He wills us not to *do*, but to *bear*. It is a world of suffering, of languor, if—it may be—loneliness. We must not be discouraged if we often find we can realize nothing except our own weakness of body, our coldness of soul; and it seems as if all sense of God's love and of His presence were impossible. But this is the great lesson: Take each day's pain, each day's comfort or joy as they come; God will send nothing impossible to bear; He will not let any of His redeemed slip out of His hands. —*E. Romanes.*

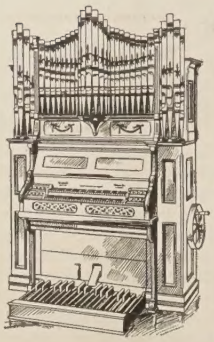
AS LOVE He made us with no other end and aim than this—that we might be partakers of His joy; that we might live for ever in the brightness and the peace of perfect love.

"God is Love." Let us bring into that light our troubles and our sorrows, and we may see them even now, quite clearly it may be, as the very angels of His presence, as the beginning, the suggestion, of the best happiness we have ever known.—*Bishop F. Paget.*

THE DYING love of Jesus embraces the race, and yet it concentrates itself with direct intensity upon each separate soul. He dies for all, and yet He dies for each, as if each soul were the solitary object of His Incarnation and His Death.

The sinner takes his place in spirit on Calvary, he gazes on the sacred wounds, he is taught by a heavenly whisper to say with the apostle, "He loved *me*, and gave Himself for *me*." Let us pray Him to deepen or to resore within us the sense of His peace, of His pardon.—*Liddon.*

THERE is no pause between the penitence and the forgiveness. Into the soul, opened by penitence, there comes the waiting Spirit of Christ; and that reunion of life is forgiveness.—*Bishop Cosmo G. Lang.*



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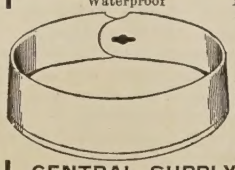

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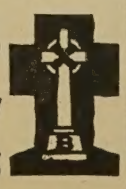

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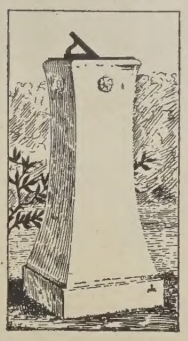

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